


# Central-Blatt and Social Justice

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## The Church and the Social Question

It is an extremely comprehensive subject, this: "The Catholic Church and the Social Question," demanding consideration of many things. What was, thus ask, the position of the Church regarding the problems of a social nature in former times? What her present position? What should be her proper attitude for the future? Does she claim a certain absolute rule or priority of rule in this field of action? Does she consent to co-operate with other agencies? What results does rejection of her counsel and co-operation produce? What would happen if her influence were entirely or partially eliminated? What attitude subject to change? Can the Catholic Church transform economic conditions? Or is it possible for economic conditions to bring about a change in her principles?

The Catholic Church has been made the target of many charges respecting her attitude toward social and economic conditions, and she still is the object of many accusations. When economic and political Liberalism came into predominance in Europe, when Capitalism expanded its dominion, when political powers grew increasingly conscious of the possibilities of influencing economic conditions, the Catholic Church was tauntingly told her influence could be dispensed with, that the power of the State, unaided, sufficed to govern the entire economic domain of a nation; that she stood in the way of economic progress because she directed the attention of her followers too intently upon the life of the world, and thus handicapped their application to economic progress. She had, it was charged, permitted begging to thrive under her administration of poor relief, had promoted beggary to the detriment of economic progress; she was no friend of economic progress and even blocked it by her moral mandates; industrial undertakings could not, moreover, be effected by moral adages.

In this manner the Catholic Church was antagonized for centuries as an opponent of Capitalism. When Socialism appeared on the scene the view was promulgated, Socialism would create a paradise on earth. It would so regulate economic conditions that they would produce general satisfaction and men and women would cease to long for a questionable happiness in a life to come; and as a result the Church would automatically cease to exist. But the most bitter warfare against the Church in the field of economics is now being waged by Bolshevism. It regards the Church as an obstacle to its endeavors. In contradiction to former charges di-

rected against her, Bolshevism accuses her of being a protectress of Capitalism. She aids Capitalism, it is charged, to successfully conduct its exploitation of the working class. Economic success of Bolshevism would be possible only if the Catholic Church were utterly destroyed.

Still other charges have been preferred against her in recent times. Not long ago a very prominent personage declared the Church was the cause of Bolshevism! She had failed to fulfill her task, and therefore Bolshevism had come into existence. Even in Catholic circles opinions like the following have been advanced: The Church had departed from the teachings of the Fathers. Since the times of the Fathers, who opposed excessive wealth so vehemently, the Church had, on the whole, concerned herself but little with the working class, with the proletariat. She had indeed issued a prohibition against interest-taking in the Middle Ages, but had not continued to enforce it. The Catholic Church must return to the practice of the Fathers, unless she wished to witness the estrangement and desertion of ever larger numbers of workers. Moreover, the Church in these latter times maintained a false concept of property. All of this called for reform, and improvement of social conditions would be possible only after such reform had been effected.

From all this one may readily see what importance attaches to this question of the attitude of the Church towards the domain of social problems. The situation has been aggravated by the expansion of the Social Question into a world issue. Wherever modern civilization enters, wherever Industrialism attains to influence, the Social Question presses for solution. Wherever factories are built and smoke stacks reared, and wherever the wage-system governs the relation of the worker to the employer, the same question is present, the same misery is to be found. However, since the Social Question is a world issue, adequate influence upon it can be exerted only by a power which itself is a world-power, and the Catholic Church is a world power of unparalleled scope and influence. Economic misery, pauperism, has grown to terrifying proportions and clamors for aid; if it is true, therefore, that the Catholic Church possesses the means of relieving this misery, of solving the Social Question, then she also has the tremendous responsibility to apply herself to this task. But let us remember: If it is impossible for the Catholic Church to exercise all of her ability in this domain, and if Catholics do not proceed and labor in this field of action in accordance with the teachings of the Catholic Church, then Bolshevism will advance and will obtain to overwhelm



ing power. The present situation has been characterized thus: "Christ alone is the true organizer. Without the dictatorship of the Cross every society eventually falls into anarchy, and ultimately under the dictatorship of Caesar." Reduced to a sentence, the question undoubtedly appears as a terribly serious matter; let us consider it with the seriousness present-day conditions demand.

What does the Church offer towards a solution of the Social Question?

## I.

She offers, in the first place, a *clear realization of the factors of production and their mutual relations*. The fame of the present Holy Father Pope Pius XI rests in part on his ever more frequently, ever more clearly, ever more definitively expressing his views on this subject. Thus, to cite an instance, when recently a party of pilgrims from France, consisting of members of the Organization of Catholic Engineers and the French Association of Christian Workmen and independent Craftsmen, had an audience with the Holy Father, he spoke to them regarding the three factors of production, upon whose harmonious co-operation economic progress was conditioned. The Pope designated these three factors of production as: *power of mind, physical strength and financial strength*, varying the expressions with the terms *capital, executive ability and productive action*. He spoke of the necessity of these three factors co-operating without, however, transforming themselves into an amorphous mass; of the need for their joining without fusing, or losing their identity, of their being co-ordinated to each other, of being component parts of the economic structure. Each of these factors of production, he declared, had its individuality; each was entitled to full development, all were to be co-ordinated. No one part was subordinate to another, barring the proper adjustment of all with the rational management of an enterprise. These words of the Holy Father are a clear and positive declaration that the economic system based on private capital and its operations is justified and that the wage system need not be rejected.

It is important to note that the Holy Father expressed himself in this manner on the subject notwithstanding the fact that precisely at the same time the terrible charge was preferred out of Soviet Russia that the Church supports and promotes Capitalism and aids Capitalism in the exploitation of the working class. *Osservatore Romano* took issue with this charge in a very emphatic manner in the article "Il paravento"—"The Folding Screen."<sup>1</sup>) The Church does not repudiate systems because of exaggerations and abuses attaching to them. Thus too the Church does not reject an economic system based on private property and private wealth, although, under the influence of economic Liberalism, it has, in many instances, developed into Mammonism; similarly the Church, on the other hand, refrains from promoting Bolshevism or Communism, although she maintains the right of workers to form

powerful associations, and although she recognizes that with their aid the workers can promote organization more and more and exert power in increasing measure. The Church does not object to organized labor bringing its influence to bear upon the wage policy of large scale industrial enterprises, to its aspirations to obtain for the workers, socially and economically, membership in the social organism on a basis of equality. The Church does not object to the increasing participation of the workers' movement in efforts intended to place the wage policy on a broader basis as it were, and to their making social and economic welfare of the worker a fundamental consideration of economic endeavor. It is important that all these things be clearly determined in order that we may oppose various erroneous conceptions that have recently cropped out and various Utopian proposals for transforming the economic system as well. Catholic sociology has no reason whatsoever to deviate from these views which the Holy Father has formulated so very clearly and precisely, since no other economic system offers improvement of social conditions. We may calmly await the development of conditions in Russia and observe what practical results Communism will achieve. It will be seen that the Church contributes more towards the solution of the Social Question than does Bolshevism despite all of its innovations.

## II.

The Church, in the second place, *offers aid towards the solution of the Social Question* by declaring the problem one pertaining to the domain of a moral and religious world order, and insists that the solution of the Social Question depends upon the acceptance of this precept; for the Social Question is by no means merely a purely economic issue but a moral and religious one as well.

The Church champions *right and liberty*. She champions each man's right, she protects each man's right and motivates this right; she offers an explanation not to be found elsewhere—that explanation which alone suffices to provide an adequate basis for this right. According to her teaching every human is an independent being, every human being has a right to a certain measure of sovereignty, because every man has an eternal destiny which the whole of mortal life must serve. This independence is due man by virtue of this eternal destiny; and he has this destiny by virtue of having been created "to the image and likeness of God" (Gen. I, 26), and endowed with power to grasp this eternal end with intellect and will and to attain to it. Therefore he must be provided the possibility to acquire for himself, to own and to use what is necessary for the attainment of this eternal destiny by means of life on earth.

The more seriously one directs attention to the eternity awaiting every man, the more majestic man's right appears. This relation to eternity endows the right with a sort of sacredness, communicates something of inviolability to it, places the right under the sovereignty of God; speaks as it were of the necessity for this right being protected by God.

<sup>1</sup>) For a translation of this article see *Central Blatt and Social Justice*, June, 1930, p. 103.



himself and for any violation of it being subject to His vengeance. Hence no man can in truth be a slave of another, and all things on earth must be made for man for the attainment of his eternal end. God does not exist for the sake of *society*, but *society* exists for his sake, for his advantage. Man is not on earth for the purpose of serving the *State*, but the *State* must serve his use. Man is not here for the sake of the *family*, rather the family must be of use to him. Man is not created for the *Church*, rather the Church is an institution of salvation for him. To every man the words of St. Paul apply: "All are yours, and you are Christ's, and Christ is God's" (1 Cor. III, 23). This explanation alone provides an adequate basis for the existence of the State, and in so far also for the existence of society, and only if these principles are adhered to, and only if they are adhered to in the solution of the Social Question, can success be attained. The right of man by any chance held in even approximately the same high esteem in Russia as that accorded it by the Catholic Church? Within the borders of the Union of Socialist Soviet Republics man's right is trodden under foot; there every man is a slave of the State; there no man any longer has a right to life, nor to family happiness, nor to the protection of the State. There no right enjoys protection. The dictatorship of the proletariat has robbed man so utterly and in so thoroughgoing a manner of all rights that history provides but few precedents of a similar condition. If the Checka itself boasts of having executed more than 200,000 human beings, no one will dare assert a right to life still exists in that country or that any other right will be recognized in any manner.

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(To be continued)

## German Naturalism

In a previous article we studied "French Collectivism" and found it an unsatisfactory theory. Now we turn our attention to another school, which aims at tracing the origin of religion. It is that of German Naturalism.

Though its most prominent advocate, Max Müller, is professor at Oxford University, naturalism is supported mostly by German scholars. Hence it may be termed the German theory. Many linguists, historians and students of natural sciences are followers of this school. Naturalism may be explained as follows:

The savages observed nature in its most powerful and frightening manifestations, such as lightning and thunder, storm and hail, fire and smoke, waterfalls, rapids and whirlpools, earthquakes, majestic mountains, etc. The natives were impressed by the power and grandeur of the sun, by the beauty of the moon and the stars, and by the immensity, vividness and splendour of the sky. Likewise the change of the seasons from spring and summer to fall and winter caused primitive men to reflect upon the powers of

nature. They pictured behind all nature an unseen and unknown power, terrible in its might, awe-inspiring, yet beneficial to all men. To this power they attributed life; thus, nature itself became personified. Mythology was born. Man, ignorant of the causes in nature—according to the philosopher Hegel—solved all riddles and problems of nature by assigning personal being to all manifestations. Deities animated nature; and man, respecting and revering these divinities, began to grow conscious of religion.

Linguists thought they could reconstruct this thesis. The Latin word *deus* is *diós* in Greek, or *devas* in Sanskrit, with *dyaus* for heaven, which may be derived from the Sanskrit *di*, *div* (*dyn*)=to gleam. The gleam of the heavenly bodies is the origin of the word for god. Historians, too, regarded this thesis as being endorsed by the mythology of the ancients.

In reply we ask the reader to think of primitive man who is still absolutely material in all his conceptions; of a man who never heard of words designating an immaterial concept, such as soul, spirit, deity or God; of a man who was busy providing food for himself by the chase and from the products of the uncultivated soil such as wild berries, roots and tender leaves. No scientific term or word designating something immaterial has ever touched the ear of such primitive man. He is still fighting for his very existence against wild beasts and the elements of nature, such as climate, etc. He observes a certain phenomenon—let us say, a flash of lightning. Pondering over the cause of such a thing as this, he conceives all at once an idea, entirely new, foreign to all he ever has heard of or seen, an idea which brushes aside all the material order of things and ascends to the loftiest heights of philosophy. For man, all at once, conceives the idea that life is animating the inanimate world. Man, as by an intuition, personifies things of the material order. Man deifies nature. And this very same immaterial thought is conceived not only by a single individual, but by all men, of all walks of life, of all ages, in all climates and in every country of the whole world. This idea is born in the minds of all men, simultaneously and universally. Surely the creation of this idea would have been such an immense accomplishment of the intelligence of primitive man, that I, a being of the twentieth century, have reason to be ashamed of myself. Only of late, after long years spent in schools and with books, have I become able to follow the personifications as I find them in poems and mythical writings. I am still unable to form an adequate idea of the soul and of God—an idea which the primitive man originated and thought of with ease and fluency and without previous training or mental schooling. Oh! miracle of miracles! I marvel at the genius of primitive man, whose intelligence our evolutionistic savants grade as just a little above that of the animal!

As to mythology no such development could have followed unless an idea of the supernatural had previously existed, for mythology does not prove the creation of thoughts of the supernatural order. If



the primitive linguist borrowed objects of the natural order to express supernatural ideas, supernatural ideas must have been in existence before such a process could take place. If the primitive man wished to express an idea of God, he naturally looked for an object which would illustrate and identify his idea of the splendor of God. But the gleam of the stars would never give rise to the idea of God, unless the idea of God was already formulated in the mind of the human being.

There is another theory, which has the same starting point: natural phenomena. Instead of deifying nature, this theory constructs the origin of religion upon the basis of human fear. "Terrifying natural phenomena and strokes of misfortune, say the defenders of this theory, aroused fear in the childish mind of primitive man. He found himself helplessly facing thunder and lightning, the waves of the sea and the ravages of epidemics. Storms and earthquakes filled him with terror. As the causes of these phenomena were unknown to him, and he was naturally inclined to conceive the powers of nature after the analogy of his own, he concluded that all the phenomena which inspired him with dread were traceable to higher beings resembling man. Though these beings caused damage, they did not seem to be entirely malevolent, since nature offers many blessings, and hence men had reason to believe that they could conciliate these powers by submissiveness, gifts, petitions, and sacrifices."<sup>1</sup>) Fear, hence, is the origin of religion.

This fear theory is not new. It may be traced to such ancient writers as Democritus, Epicurus, Lucretius, Petronius and Statius. The last writer has the following passage:

"Primus in orbe deos fecit timor, ardua coelo  
Fulmina dum caderent."<sup>2</sup>)

Other advocates of the theory in more modern times are David Hume (*Natural History of Religion*. Section II. (Works, Vol. IV) and David Friederich Strauss (*Der alte und der neue Glaube*, 15th edition, Leipzig. 1903.)

"If this theory were well-founded," says Brunsmann, in refuting the fear theory, "the existing religion would have to show at least some traces of their origin. This applies especially to the most ancient religions of mankind and the lowest forms of nature-worship among the primitives of the present time, since they are as near to the origin of religious development as it is possible for us to get. Now, we can nowhere discover phenomena which might serve as a connecting link between religion and fear. The gods of the Vedas of ancient India, those of the Egyptian papyri, and those of the Persians and Chinese, all stand high above nature and appear primarily as protectors and governors of the moral order.

"The sentiment of fear, it is true, plays a certain role in the oldest religion of pagan antiquity.

....., but it is a noble fear, transformed into reverence, a fear inspiring dread of divine retribution, and hence not the cause, but the effect of religious convictions.

"Among barbarous tribes that live in a state of abject intellectual degradation, the deity is almost always regarded as a being inspiring fear, one that makes man feel his impotence amid the destructive phenomena of nature. .... Fear among these tribes is not the cause, but the effect of an already existing religious belief."<sup>3</sup>)

Fear is certainly the opposite of joy. Where there is fear, joy cannot exist. But joy is a characteristic feature of many forms of religion. How could this religious joy be explained, if religion had originated in fear? "Gloom," remarks Albert Muntsch<sup>4</sup>), "is not characteristic of lower religions; for a spirit of joy and hope is often observed in their rites and religious gatherings."

A traveler, who lived for ten years among the natives of Africa, throws light on the psychology of fear among them. "The natives," he writes, "hear the roaring of the thunder and see the flashing of lightning without any signs of fear. Fear of wild animals and not the fear of deities, ghosts or devils is the reason for their not going out at night time. The African religion aims at protecting man against the anger of supernatural beings, but they do not bring this fear into any connection with thunder and lightning."<sup>5</sup>) The Arabs are said to delight in watching a thunderstorm; religious fear is absent at such a spectacle.

Here we cannot fail to note a more recent development of naturalism, namely that of Mana as the origin of Religion. The Protestant theologian, Prof. Dr. Karl Beth, of the University of Vienna, derives the origin of all religions from a superperceivable power called Mana. What is Mana? Dr. Beth gives as the starting point of his explanation of the Mana a letter written by Mr. R. H. Codrington from Norfolk Island on the seventh of July 1877, which reads in part as follows:

"The religion of the Melanesians consists, as far as belief goes, in the persuasion that there is a supernatural power about, belonging to the region of the unseen; and, as far as practice goes, in the use of means of getting this power turned to their own benefit. The notion of a Supreme Being is altogether foreign to them, or indeed of any Being occupying a very elevated place in their world."<sup>6</sup>) .... "There is a belief in a force altogether distinct from physical power, which acts in all kinds of ways for good and evil, and which it is of the greatest advantage to possess or control. This is Mana. The word is common, I believe, to the whole Pacific, and people have tried very hard to describe what it is in different regions. I think I know what our people mean by it, and that meaning

<sup>3</sup>) Brunsmann, L., c. I. 148—150.

<sup>1</sup>) Brunsmann, John. S. V. D. A Handbook of Fundamental Theology.—Translated by Arthur Preuss. Vol. 1. p. 149.

<sup>2</sup>) Fear first made gods on earth when terrible lightnings flashed in the sky.

<sup>4</sup>) Muntsch, A., S. J., and Spalding, H. S., S. J. Introductory Sociology. p. 46.

<sup>5</sup>) *Die Kathol. Missionen*, 1893, 212. Wellhausen, *Skizzen und Vorarbeiten III.*, 1887, p. 176.

<sup>6</sup>) Codrington, *The Melanesians*. 1891. p. 114.



ns to me to cover all that I hear about it elsewhere. It is a power or influence, not physical, and, in a way, supernatural; but it shows itself in physical force, or in any kind of power or excellence which a man possesses. This Mana is not fixed in anything, and can be conveyed in almost anything; spirits, whether disembodied souls or supernatural beings, have it, and can impart it; and it essentially belongs to personal beings to originate it, though it may act through the medium of water, or a name, or a bone. All Melanesian religion, in fact, consists in getting this Mana for one's self, or getting it used for one's benefit—all religion, that is, as far as religious practices, prayers and sacrifices."<sup>7</sup>) The practical aspect of this is as follows: Somebody may find a stone whose unusual shape attracts attention. He is now convinced that he possesses not a common stone but the bearer of Mana. He proceeds to test the Mana power of the stone. He places the stone at the foot of a tree, whose fruits have a shape somewhat similar to that of the stone. Then the man buries the stone in the ground of his garden. If the tree, or the garden, is very fertile the next year, the man has all proofs that he has discovered that the stone is Mana, for it possesses a supernatural power.<sup>8</sup>)

This belief in a superperceivable power, or mana, according to Dr. Beth, the beginning and origin of all religion. "The foundation or origin of religious ideas and conceptions. . . . . may be seen in the primitive belief in an unseen superperceivable power. This idea is not yet a belief in God. . . . but may have been the root or origin from which derived the supreme belief in God. . . . It is the religion within all religions. . . ."<sup>9</sup>)

Beth reports the idea of a superperceivable power, called Mana, among the Melanesians, Wakonda among the Sioux, Orenda among the Iroquois, Manitu among the Algonquins, arunkulta and tjurunga among the Aranda and other tribes of Australia, mulungu among the eastern Bantu-tribes, ngensu by the western Bantu-tribes, and by names embodying similar ideas among the Madagascans, the Malays, and the Borneans.<sup>10</sup>)

(R. R. Marett<sup>11</sup>), an English scholar, holds the same theory as Prof. Beth of Austria. To the English world, this Mana theory is better known through the writings of the former. We treat of the Beth-Marett theory here, because according to its very nature, the Mana theory belongs to the system of German Naturalism.

In refuting Beth's theory of the Mana as the origin of religion, Fr. Wilhelm Schmidt, S. V. D., editor of *Anthropos*, says: "The weakness of the whole is evident. It fails to establish the ethnological age of the separate tribes from which its data

are drawn. If we enumerate the tribes, from which Beth collected his proofs for belief in universal superperceivable power—the Melanesians and Polynesians (Mana), the Sioux-Dakotas (wakonda), the Algonquins (manitou), the Iroquois (orenda), the coast Dyaks (ngarong, petara), the Bantu (mulungu), the Madagascans (andriamanitra, hasina), the Central-Australians (arunkulta, tjurunga) . . . . [we find] there is not a single really primitive people amongst them, but all of them belong to a more recent culture. . . .

"But why did not Beth refer to the South-east Australians, to the Pygmies of Asia and Africa, and to other palæoasiatic tribes, to the central Californians and to the Gez-tribes of Eastern Brazil? It is indeed surprising that he completely ignored these really primitive, ethnologically oldest people. From the very beginning, they would have made impossible his theory. For with them, we find nothing of such a superperceivable universal power, but we do find the clearly and distinctly defined concept of a personally Supreme Being. With them, religion consists not in an uncertain fear of an undefinable something, but in well defined beliefs and conceptions, in ethical and culture codes regulating their attitude towards a Supreme personal Being."<sup>12</sup>)

German Naturalism, we have seen, may be subdivided into three schools, namely (1) that of the deification of nature, resulting in mythology; (2) that of the theory of fear as the origin of religion; and (3) that of a superperceivable power, called Mana. All three systems prove unsatisfactory, from both the ethnological and the philosophical viewpoint. They do not answer our problem. The origin of religion cannot possibly be found in nature, no matter where we may turn for an explanation. German Naturalism proves a failure.

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### What Is Wrong With the Farmer?<sup>1</sup>

In the midst of much discussion about unemployment and business depression very little notice seems taken of the stern fact that agriculture in this Province is in a condition of bankruptcy. The Ontario farmer is intelligent; he is not lacking in industry; he understands his business and knows how to get the best results from the soil. Nevertheless, during these years it is doubtful if there is one farm in Ontario giving its occupant anything like an adequate return for his time and outlay. Good crops are being produced, never were they better, perhaps; live stock on the farm has been very much improved,

<sup>12</sup>) P. W. Schmidt, *Der Ursprung der Gottesidee. Eine weiterführende Ueberschau*, in *Anthropos* XVI, XVII, 1921-1922, p. 1006-1051.

<sup>1</sup>) While the author of this article writes largely of the condition of agriculture in Canada, and more particularly in Ontario, the application to American conditions is readily made. Much of the problem is international.

<sup>7</sup>) Ibid. p. 118. Also: Max Müller. *Lectures on the Origin and Growth of Religion*. 1879, p. 51-52, also Beth, *Religion und Magie bei den Naturvölkern*. Leipzig-14, p. 127-128.

<sup>8</sup>) Beth p. 128-129.

<sup>9</sup>) Beth p. 238.

<sup>10</sup>) Beth, L. c. p. 126-127.

<sup>11</sup>) *The Threshold of Religion*, London, 1900 and 1914, Chap. IV. The Conception of Mana.



and everything else accordingly. But by far the greater part of it is taken from the farmer through conditions over which he has no control. Unlike the Irish peasant of the forties who watched one supposed creditor carrying off the fruits of his toil, the farmer today must stand by and watch the pillage of his produce by a numerous group of vested interests. He is unduly taxed by Federal and Provincial Legislatures, by manufacturers of implements, by the large commercial firms who buy his produce, by the railways, by the Department of Education, by school teachers, doctors and nurses.

With the price of practically everything he produces reduced below all reasonable bounds, his implements have more than doubled in price; and now in the recent session the fatherly hand of Government steps in with a 25 per cent tariff on those implements and the inevitable outcome of a corresponding increase in their price. The farmer is one of the very few to whom under present conditions an automobile has become a necessity. Generally he is satisfied with the cheapest car available. Our Federal Government insists on maintaining a 25 per cent tariff on even the cheapest style of car, and this notwithstanding Mr. Ford's public assertion that he can manufacture cheaper in Canada than in the United States. This, of course, simply means that a Ford car costs you \$150 to \$200 more in Canada than in the United States, or, in other words, that every time a farmer buys the cheapest car attainable, our Federal Government paternally insists that he make a present of \$150 or \$200 to Henry Ford, or some other struggling manufacturer.

The public seem to accept the notion that the gasoline tax builds and maintains the highways. Apparently only a few know that 20 per cent of that outlay comes from the counties' revenues, even in the case of Provincial highways. Those highways are not for the farmer at all; not one farmer in a hundred uses them. But every year there is a large addition to his tax bill in order that people with high-priced cars and high-priced situations or business prospects, with their wives and sons and daughters, may speed from one city to another and from one summer resort to another.

Every year the farmer's taxes increase until today they have become more than half of what the farm would rent for. The land he struggled years to pay for is no longer his. Meanwhile, local autonomy, as a fundamental principle of government and a cherished protection of the people's liberties, our Provincial Legislatures have practically abolished. It is not in the power of either township or county councils to reduce taxation in any way worth while. County councils and township councils are compelled to collect large proportions of these ever-increasing taxes without any voice whatever in the disposal of the money.

Observers of the press may find, if they choose, some interesting topics for discussion in an account of the economic conditions to which the farmer is subjected. The public is not often reminded, for instance, that while dealers in meat have made little

or no reduction in their charges they are paying the farmer for fatter cattle just about half the price paid last April. Or again, while wool, a world product, is selling at about one-seventh of the way years' price, the farmer has yet observed no reduction in the price of a suit of clothes. His family are provided with boots and shoes with no abatement of cost as years go by, while the price offered for hides barely remunerates for the expense of sending them to market.

Transportation charges are so exorbitant that farmers not 40 miles away from Toronto have paid for railway and cartage delivery a figure exceeding the actual price of potatoes. There is probably nowhere in the world a climate better suited for the production of apples than in Ontario. Are the people in Toronto aware that the apple industry of this Province, for years so prosperous, is ruined? The price obtainable for the very best quality does not remunerate the farmer for the cost of picking and freight charges. Every time the city housewife finds a raise in the price of butter and eggs she rails against the farmer, apparently unaware that no farmer, nor all the farmers together, have anything at all to do with it; equally unaware of how small a share of what she pays goes into the farmers' pockets.

There was a time when the farmer and his family preserved the kindest recollections of the physician. A period of sickness in the home resulted in a lifelong friendship, in feelings of esteem and tender regard. Today sickness is dreaded in much the same spirit as the bailiff is held in horror. A term of sickness results in an indebtedness which requires years of struggle and privation to meet and overcome. I have met an estimable couple, married seven years, whose payments to doctors and nurses have reached a total of \$2,500. I do not know just what that figure may seem like to a city family, but to a farmer of these years it is an impossibility. The couple in question, are not invalids by any means. It is safe to say that, while the attention they received did not take much more than seven weeks of the nurse's time, and certainly not seven days, perhaps not seven hours, of the doctor's, this man and woman have not been able to save as much out of seven years' hard work as would meet the demand.

To be a successful farmer requires as great, if not greater, intelligence, than to be a successful surgeon; it requires more years of training—considerations which give some idea of the injustice of such extortions on the part of those whom we call professional.

Here and there in every community, however, there is evidence of prosperity in a certain number of farm homes. Invariably these are the families with a daughter or two teaching school. In dress in furnishings purchased, in a general ease of circumstances, the difference is soon observable. It is a rather extraordinary equalizing of rewards where a young girl just out of the normal school can make a larger contribution to the family budget than all the



st of the family together. Of course, the explanation is that the Department of Education places her in a position similar to that enjoyed by large commercial, manufacturing interests, railways or banks. We can impose a high tax on all the farmers in the neighborhood and carry the returns to her home or have them spent on her own amusements.

Under circumstances which I have been trying to describe, what hope is there for agriculture? Every public man, every newspaper editor reminds us frequently that agriculture is the basic industry, the foundation of all industrial and commercial interests. We are told that with it everything must rise and fall. Meanwhile it would seem that these interests unite in impairing, if not destroying, that foundation. What must be the consequence? Just exactly what we are experiencing—world-wide depression and unemployment. For the past twelve years, whether intentionally or not, every movement in financial and commercial life had a tendency to handicap the farmer. The working of the entire economic system was aimed at allowing him less for what he had to give and charging him more for what he had to buy. Meanwhile the parasite element in commerce has multiplied beyond calculation, each one endeavoring to fill his pockets from the products of the soil and give nothing in return. The farming population has ceased to buy. They cannot buy. When things are not being sold they cannot be manufactured, with the resultant condition of unemployment everywhere.

Will no one be generous enough to suggest that the radical remedy for unemployment is to place the farming community in a more prosperous condition? That the prevailing policy in recent years of extortion and pillage at the expense of the farmer is the real cause of present distressful conditions? North Dakota Senator stated on the floor of Congress that in 1928 grain speculators got hold of one hundred million dollars which should have gone into the pockets of the United States farmers. Even that amount properly placed would have put those farmers in a position to contribute very materially to the general prosperity of the country. Less than a year ago large grain interests undertook to bring wheat to bottom prices (no one in sane mind supposes that either the large supply or the action of co-operatives could have done this). There has been an active propaganda to kill in the public mind anything like sympathy for the farmer and his losses in this matter. But does anyone stop to think of the general effect? If there had been some power in earth to guarantee that a fair price for wheat could prevail against undisguised opposition; if, for instance, the price prevailing in August, 1929, had continued to this hour, every business interest in Canada would have continued prosperous. On the other hand, with that figure for wheat prevailing, could the public have found their bread bills an item of expense sufficient to make any difference in their standard of living?

M. V. KELLY, C. S. B.,

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## Cotton Acreage Reduction and Russian Agricultural Policy

The insistence of the Federal Farm Board that the farmers of our country should reduce acreage of staple farm products found renewed expression in a communication released to morning newspapers, published on Tuesday, October 7.

It was announced on that day the Federal Farm Board would, in co-operation with the U. S. Department of Agriculture, invite a series of conferences in the South, looking toward a reduction in the acreage of cotton and a readjustment of the farming program of cotton farmers. "The acreage planted with cotton this year," says the official communication, "was 45,800,000. The Board believes that 40,000,000 acres is the danger line, and that the South as a whole should reduce acreage to that point."

While it is true that the world cotton market had not absorbed the cotton produced in 1929, when this year's crop was put on the market, there is a question whether not more American cotton could have been sold abroad had not certain impediments—the outrageous tariff is one—interfered with the exchange of commodities between our nation and others. So well informed a review as *The Economist*, of London, reports that the Russian textile industry was held up during the past year "mainly by the lack of cotton and flax. This summer, for instance, most of the textile factories were closed for seventy-five days because the supply of cotton failed." Why did not our country supply the cotton needed, and relieve the American market of its glut at least to that extent? Moreover, why are the cotton farmers of our country being led into believing that their only salvation consists in reduction of cotton acreage, when *The Economist* informs its readers that: "The question then, of growing more cotton and flax is one of the most serious which the Union (meaning that of Socialist Soviet Republics) has to face." And what would our cotton growers, who are being officially coerced to submit to the demands of the Federal Farm Board, say to the information, contained in the "Russian Supplement" of *The Economist*, published on November 1, that the Russian Government has adopted the slogan: "No more grain growing in Turkestan," the chief area of Russia adapted to cotton growing, in order that the peasants of that country may devote themselves entirely to the production of this staple? And what to the further fact that "the supplying of that country with a sufficiency of grain, a large program of irrigation, under the supervision of high American experts, and the buying up in bulk by contract of the whole of the cotton crops, are the chief measures which the Government's advisers are adopting in solving the cotton problem"? That is, the desire to emancipate the Russian cotton industry from the American cotton growers, to which emancipation England, France, and some other countries are likewise lending their efforts.<sup>1)</sup>

Furthermore, even apart from these measures, the

1) See the excellent treatise by Dr. Robert Ed. Buehler,



Russian authorities are making an attempt to grow cotton on a large scale on unirrigated areas as a pure gamble. They attempted this year, the Special Correspondent of *The Economist* reports, to cultivate by the aid of tractors 150,000 hectares of such land in Middle Asia; and the results of the experiment are reported to be satisfactory enough to warrant a repetition of the attempt in 1931 on double the area.

The author of the "Russian Supplement," who visited Russia this summer, and whose impressions are said by *The Economist* to be those of an unprejudiced observer familiar with Russian conditions before and since the revolution, mentions "this novel experiment, because it seems to shed an instructive sidelight on the mentality of the dictators of Russia's economic policy. The mere fact that they are dealing with vast areas of practically virgin soil seems to inspire them with an enthusiasm for expansion rather than for intensification. This trait is called "Americanism" in Russia, and manifests itself in many ways, thus in the "audacious project" to move the wheat belt "to the very confines of the desert."

Is there any connection between the insistence of the Federal Farm Board that acreage of cotton should be reduced and the policy of the men directing the economic destiny of the Union of Socialist Soviet Republics? If such is the case, should not the cotton growers be taken into its confidence by the Board? They might of course inquire why their cotton may not be exchanged for raw material and commodities Russia is anxious to sell us? Would a demand of this kind perhaps be at variance with the intentions of certain interests?

Let us illustrate our suspicion in this regard. The newspapers have quite generally voiced the complaints of a group of financiers and industrialists, declaring emphatically that Russia was dumping manganese on the American market. Now the fact is that, rich as are the mineral resources of our country, we produce considerably less manganese than the American iron industry needs for its purposes. Why should we not exchange Russian manganese ore for American cotton? Any evils incident to unregulated deliveries could be overcome, without doubt. The crux of the matter must probably be sought in Bolivia, where American capital has sunk millions of dollars at a time when a wild scramble for such resources as copper, nickel, and manganese seemed to promise tremendous profits. We incline to the belief that Bolivian ore cannot be transported to New York, or other American ports in proximity to the steel works, as cheaply as can Russian ore, chiefly for the reason that the former is subject to a long haul by rail from the mines to the nearest coastal shipping point on the Pacific Ocean. *Hinc illae lacrimae!*

Our financial overlords, who have probably charged exorbitant prices both for the manganese produced in our country, and the manganese im-

ported from Bolivia, are of course loath to meet Russian competition and therefore appeal to prejudice, which to foster is one of the chief duties of the kept press.

Throughout, the "Russian Supplement" of *The Economist* gives food for thought. It proves above everything else that it would be foolish to disregard the agricultural policy framed at Moscow. It would be folly to merely deride information such as this:

"This year no less than 40 million hectares, or nearly one-third of the whole area actually under cultivation in Russia, have been brought under the scheme of socialized agriculture, i. e., have been included either in State or Collective farms, which have supplied quite half of the marketable surplus of grain. And of these 40 million hectares 12 millions were plowed by tractor power and were cultivated by correspondingly mechanized implements and machines."

"These are two of the outstanding facts of the Russian agricultural situation," says *The Economist's* expert, "the significance of which it is difficult to exaggerate." May it not, for instance, induce capital in our country to create latifundia, immense agricultural estates, "factory-farms," organized and operated in accordance with the Russian model?

F. P. K.

## The Dreary Tale of "Prosperity's" End

For almost a year now the American people have suffered from something akin to a conspiracy intended to prevent them to perceive clearly the magnitude and extent of a world-wide crisis and the dire influence it exerts on America. Optimism was charged with the duty of injecting into the mass confidence which was contrary to the experience of those already suffering from the effects of a depression reflected in declining prices of raw materials of every kind.

These optimists, clowning as it were in the pay of those who desired the people to believe that everything was well with the nation, provided they would continue to spend whatever money they might have left, have had their day. The truth of the dreary situation can no longer be kept hidden. It is worse than even those accused of pessimism only recently had dared to proclaim. The fall number of *Social Service*, issued by the Chicago Council of Social Agencies, describes conditions existing in that city—and they are not materially different in other industrial communities—as follows:

"Our institutions are jammed to the doors. Tag day results were not so good. Orphans' homes are receiving less from surviving parents. In our hospitals, pay patients have dropped to lowest ebb, charity figures soared enormously.

"From the Board of Education comes word that visiting teachers are more than ever needed, as many school children are without food or clothes, and cannot attend classes.

"The Committee of Fifteen finds a marked increase in the number of resorts. Girls are going into prostitution



use of economic conditions, owners of property taking better chances to increase their returns, and evictions are made, to make returns as large as possible before action is taken.

In July, 1930, The Chicago Free Employment Office had 401 applicants for every 100 jobs—the highest number in ten years. This pinnacle of unemployment was reached at a time when it usually drops to its lowest ebb. During June, July and August there was a rise of 82% in the girls who came to the Woman's Church Protectorate, and a fall of 37% in requests for employees."

While such misery is found throughout industrial America, even those farmers are despairing whose crops were not ruined by the drought. Writing from Strasburg, Mr. John J. Baumgartner, president of the Catholic State League of North Dakota, tells us that the grain prices are miserably low. Wheat sells as low as twenty-nine cents a bushel, and rye at seventeen cents. Mr. Baumgartner declares:

"Crops were good, but because of the lowest prices on record we are experiencing the worst times we have known. Fully during the present week a farmer sold a thousand bushels of rye at seventeen cents a bushel. Since it had cost him seven cents to have a bushel threshed, there remained to him in the end just \$100 for 1,000 bushels of rye."

It is certainly not astonishing Mr. Baumgartner could add to such information this statement:

"Unless matters mend quickly and the price of grains rise, the farmers throughout the Northwest will not be able to hold on much longer. In consequence the farmers and the merchants will both be ruined."

That is the dreary tale of "prosperity" come to a close under the leadership of international financiers who have arrogated to themselves the right to dictate to statesmen and parliaments, claiming that they were more competent than both to guide the destinies of nations.

## Warder's Review

### The Law of Equivalence

In times of distress, such as the present, the rich increase their wealth through abuse of their power to bargain on their own terms with their economically weaker neighbors (using the word in the sense of the Gospel), whom circumstances force to part with capital or property. Catholic Action should grasp the present opportune moment to urge a return to the fundamental principle that men must in all of their dealings with each other observe the rule of equivalency, the demand of justice that no man shall have less than he receives in any transaction involving an exchange of money, goods or property. That he benefit from either the distress or the ignorance of another through negotiations involving money or property of any kind is an offense against both justice and charity, demanding restitution. The common thief, the burglar or robber commits no greater crime than the man entrenched in a strong economic position, acquiring for less than its true value property, his neighbor is forced to dispose of.

It would be especially appropriate to remind the world of the law of equivalence during the twelve months of the present year, devoted in a special man-

ner to the memory of Saint Augustine. It was he who proclaimed to a dying civilization, that could not rid itself of the *auri sacra fames*, the duty of observing the dictates of justice by a strict adherence to equivalency, to give in exchange the equivalent of what is received. For to give less is to rob one's neighbor of what is his.

### Powerless Against the Oligarchy

"Wheat Interests Told to Abandon Export Market", announced the *U. S. Daily*<sup>1</sup> on November 1. Three weeks previous to this announcement on the part of the Federal Farm Board, to be exact on October 9, Signor Mussolini, while opening the First National Wheat Exhibition at Rome, and before presenting prizes to the "soldiers of the grain battle", declared

the "battle of wheat" could not be won in a year, but he was convinced that Italy would one day become self-supporting if scientific methods were applied.<sup>2</sup>)

In such manner are Italy and other countries of Europe, that were formerly content to buy our agricultural products, striving to emancipate themselves from the American farmer. For this he may thank the group of men to whom no less a jurist than Chief Justice Louis D. Brandeis, of the U. S. Supreme Court, applied the term "Our Financial Oligarchy"<sup>3</sup>). Against which oligarchy—the successful executors of the intentions of the Federalists—the Middle West, the West and Southwest must some day revolt in sheer desperation over conditions which to change the toiling masses seem powerless. As it is, we are fast approaching a condition, described by the illustrious Leo in his Encyclical on "The Condition of Labor":

"On the one side there is the party which holds the power because it holds the wealth; which has in its grasp all labor and all trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sore and suffering, always ready for disturbance."<sup>4</sup>)

### Confounding Charity and Philanthropy

Even today, not a few Catholics confound charity and philanthropy, using the terms indiscriminately, although the two are not related to each other. Orestes A. Brownson, writing almost eighty years ago, declared:

"The distinguishing trait of Christian morality is charity, which is distinguished from philanthropy or benevolence, as a supernatural virtue is distinguished from a mere human sentiment."

He even then realized that "in the minds of but too many of those who call themselves Christians" the one was confounded with the other. Brownson also sensed the intention—attributed by him

1) Published at Washington, and devoted to the publication of official information only.

2) Dispatch to the London *Times*, and printed in the issue of October 10.

3) Brandeis, Louis D. *Other People's Money*. N. Y. 1914. The distinguished author devotes a chapter to the discussion of "Our Financial Oligarchy".

4) Encyclical Letter on Condition of Labor. I. C. T. S. ed., p. 24.



in his novel "The Spirit-Rapper" to the spirits—to teach, under the name of charity,

"a philanthropic, sentimental, and purely human morality, for in doing so, they would seem to the mass of superficial Christians to be confirming the distinctive trait of Christian morality, and at the same time appealing to the morbid spirit of the age."<sup>1</sup>)

Brownson's "spirits" have indeed succeeded in attaining their purposes. Consequently philanthropy seems to many a great and noble thing, to be praised and exalted. Charity, on the other hand, is frowned upon, and the poor are made to understand that by accepting charity they are degraded. The wide acceptance of this perversion of truth indicates to what extent the attempt to exalt purely humanitarian ideals at the expense of Christian ideals, has progressed.

Fortunately, charity, rooted in divine love, is humble and patient. It will continue to offer its services even to an unwilling world, whose philanthropic efforts would soon be chilled, should they lack the inspiration of its noble example.

### Blindness That Before Now Led to Ruin

The inability of the Guilds to adapt themselves to changing conditions constituted a challenge the protagonists of industrial Liberalism were not slow to perceive. Are not the trade unions of today in danger of repeating the errors of the former?

Not infrequently organized labor opposes desirable policies and measures, just as the Guilds did in later days, because there is room for fear that Labor might suffer inconvenience or loss of some kind.

The Legislature of the State of New York during its last session adopted a bill which must, however, be passed by a second Legislature, with the intention of submitting to the voters of the state a constitutional amendment, authorizing regulation and restriction of outdoor advertising. A necessary and desirable effort aimed at an evil, incidental to commercialism, that makes the countryside hideous, erecting signs without regard for the natural beauty of the scenery or the dignity of historic environment.

While not directly opposing so desirable a measure, the recent convention of the N. Y. State Federation of Labor decided the Executive Council "should take this subject up with the trades unions interested, for the purpose of arriving at a definite conclusion as to further action." What this decision may lead to, the following sentence, intended to explain the attitude of the sixty-seventh annual convention of the N. Y. State Federation on the question, reveals:

"Organized labor is opposed to any restriction that would take work away from many skilled mechanics employed in making outdoor signs."

That this cannot be the last word regarding the matter, seems not to have occurred to the convention referred to. The decision was rather dictated by the blindness that actuated the Guilds in their declining days, and which led to their downfall.

How desirable would be the elimination of billboards from the American countryside, the observations of Mr. Clarence Poe, Editor, *The Progressive Farmer*, as recorded by him in that journal, prove. Writing on "Lessons From Canada for Folks at Home," Mr. Poe refers to our subject thus:

"Going out from Toronto to the famous Brampton Jersey farm, I was struck by the absence of billboards as compared with the jostling aggregation of such signs that would uglify all the approaches to any American city of the same size, and asked the reason for their absence.

"Billboards?" was the reply. 'Why, the law simply forbids putting them up anywhere along the provincial highways.' In all Canada we saw only a few billboards in the country, and these placed back (evidently by requirement of law) hundreds of yards from the roadside."<sup>1</sup>)

What he observed in Canada leads Mr. Poe to contend that especially the Southern States (*The Progressive Farmer* is published at Birmingham, Alabama), constantly looking for new sources of taxation, should either emulate Canada and forbid billboards entirely or else impose so heavy a tax on such structures that their number would be materially reduced, while those remaining should be kept at a decent distance from highways.

### Contemporary Opinion

We sometimes think that there would be less suffering from poverty if all our super-organized charities were wiped out overnight, if the idol of so-called modern efficiency, which does not go well at all with charity, were overthrown, and if the work of relieving the poor were left to the neighbors, the churches, and such little societies as kindly people would organize to meet actual needs and support out of their own pockets because they wished to. Charity on an efficiency basis is a cold thing, making comparatively small appeal to warm human sympathy. It is more or less a matter of routine or compulsion to send a check to the charity board, but it is wonderful to send one, perhaps bigger than you can well afford, to someone you know needs it badly. When you take the heart out of charity, you take charity out of the heart.

*The Fortnightly Review*

A fact that stands out clearly after considering the Boston Convention of the American Federation of Labor is that organized labor in this country has no worth-while program and no great leaders. It is not to be denied that in the past the Federation fought well under capable leaders for some most valuable positions. Nor can it be denied that at present the Federation is, as Newman once said of the Anglican Establishment, a bulwark against errors more fundamental than its own. But the pity of it all is that the organized workers of the country, the vast majority of them upright and well-meaning men, are represented, as far as they are represented at all, by so blind and deaf a guide as the American Federation of Labor.

That the workers are aware of this situation, and

<sup>1</sup>) Brownson, O. A. Loc. cit., Boston, 1854, p. 234.

<sup>1</sup>) Loc. cit., July 19, 1930.



they will soon demand that it be changed, be-  
cause evident at Boston.

*America<sup>1</sup>)*

Everybody is working too hard, too long and too  
dy. Everybody is making things, faking things  
taking things. Everybody is too busy to think  
at things are for, but me, poor me, and alas I am  
voice crying in the wilderness. I am a prophet  
aching to the fish and, lo, the poor suckers have  
ears!

Surely there must be a higher purpose in life than  
mad making, faking and taking of things. And  
there is . . . brethren and sisters, there is, and  
goal we are striving for is Life, Liberty and  
happiness. Life, rich, full and long. Liberty to  
me and go, to think, to say and do. Happiness  
filled from love, laughter, leisure, friendship, and  
contemplation of beauty. These are the goal.

But, alas, in the creating and cornering of the  
uns of Life, Liberty and Happiness, we have lost  
out of the goal itself. The things that should be  
servants have become our masters. The things  
t should carry us to Paradise, sit on our backs,  
tired and spurred and drive us to Hell with foam-  
flanks, bleeding nostrils and pounding hearts.

*The American Miner*

In a letter to *The Times* (London) Lord Ernle  
expresses sympathetic consideration for the Govern-  
ment's Agricultural Marketing Bill. The Bill is in-  
tended to encourage co-operation among farmers and  
under certain circumstances to make it compulsory. Co-  
operative societies have been organized and have  
perished for a time but "the country is strewn with  
their wreckage," due to the tempting baits which  
have strained the loyalty of members. The new Bill  
would allow a co-operative society to apply for its  
membership to be made legally compulsory. To the  
Victorian individualist such proposals would seem  
frightling and revolutionary, but they seem to accord  
well with that corporate organization of industry  
of the State which in one form or another has  
always been favored by Catholic sociologists. Com-  
pulsory co-operation, or what is the same thing, the  
granting of a monopoly of service to a free cor-  
poration, may be the best way to protect real liberty  
and to foster healthy development and the recogni-  
tion of responsibilities along with rights. Msgr.  
Parkinson, in the *Primer of Social Science*, favors  
something of the kind in regard to trade unions.

*The Christian Democrat,*  
Oxford

The social benefits of the machine are inseparable  
from its canons of workmanship and its achieve-  
ments in design; for it is only in academic discus-  
sions that the good and the true and the beautiful can  
be permanently separated.

Economically, the machine has given us the ability  
to transfer work from the human slave to the me-  
chanical slave; thus fulfilling the condition that  
Aristotle laid down in the "Politics" for a free so-

ciety. We have made a fact out of what seemed to  
him a fantastic impossibility which proved the eter-  
nal nature of the institution of human slavery. This  
freedom is much more important to humane living  
than any mere plethora of goods that the machine  
is capable of producing. In fact, there is a real  
political division between those who would promote  
a grander scale of consumption in order to keep our  
mechanical apparatus working at maximum capacity,  
turning out hastily contrived goods to satisfy frivol-  
ous needs, and those who would use the machine to  
meet a stable standard of living, creating out of the  
surplus energy not more goods but leisure. The first  
conception is the enemy of art and fine living; and,  
needless to say, it is the dominant one in a society  
that has no real standard of life, and no coherent sys-  
tem of ideals and ends.

LEWIS MUMFORD in *Scribners*<sup>1)</sup>

There was recently held in London a meeting un-  
der the high-sounding name of "The World League  
for Sexual Reform." You must be very careful  
of high-sounding names. Let me illustrate the  
point. You have, let us say, two old ladies who are  
interested in the preservation of cats. Their in-  
terests will interest nobody except their neighbors.  
Suddenly one old lady gets an idea and she forms  
"The World League for the Preservation of Cats,"  
with herself as president and her friend as secre-  
tary. Immediately the Press are interested; the old  
lady is interviewed, and very soon the man in the  
street is saying to his friends: "Have you heard  
about this cat business; it seems to be a big affair?"

Now the truth about the Congress to which I re-  
fer is that anybody who paid one guinea could  
thereby become a fully-fledged sexologist and this  
Congress rapidly deteriorated into a pandemonium  
of obfuscated imbecility. There was one professor,  
whose name I have forgotten and which I am sure  
nobody else remembers, who said that if people  
were really fond of each other they should live  
apart. Let us suppose the professor was taken  
seriously; cannot you visualize the rush of devoted  
married couples to the courts seeking divorce in  
order that they might preserve their happiness?

The *Evening News* awarded the palm to this pro-  
fessor but I myself have awarded the chief prize  
in these proceedings to Mrs. Dora Russell, a lady  
whose intellectual struggles I have always watched  
with equal interest and amazement, because she is  
apparently incapable of formulating any argument  
that does not contain in itself a contradiction in  
terms. Mrs. Dora Russell said that she believed in  
a lasting marriage in which there was not physical  
fidelity but psychological loyalty. Now I can well  
understand a state of affairs in which there is  
physical fidelity with psychological disloyalty; but  
outside of Bedlam it is difficult to imagine physical  
infidelity in conjunction with psychological loyalty.

Well, these are the kind of people who set them-  
selves up as competent to lead a great nation.

H. SUTHERLAND, M. D.,  
in *The Catholic Medical Guardian*.



## SOCIAL REVIEW

### CATHOLIC ACTION

In order that it may do its share towards alleviating unemployment the Blessed Sacrament Parish, of Ottawa, Canada, has advanced its building program two years.

The erection of a church, to cost \$175,000, is to be begun at once.

The Catholic physicians of the Island of Trinidad are organized in the Guild of St. Luke, St. Cosmas and St. Damian. The feast of St. Luke was celebrated by them on October 18th by attendance in a body at high mass at the Cathedral in Port-of-Spain.

After Mass the members of the Guild held their annual general meeting at the presbytery. An address by the retiring master is said, by the *Catholic News*, published at Port-of-Spain, to have discussed "matters of great importance."

Before a parish priest in the diocese of Versailles, France, may purchase a statue for his church he must in future notify the Vicar General who will send an expert to see the statue at the maker's. The Bishop says in a letter to the clergy: "Religious and aesthetic control is now more necessary than ever, in an age in which industrial production too often misunderstands the conditions of truth, dignity and art."

A special diocesan commission has been set up, with the Vicar General as president, to supervise the selection of church statues.

Founded for the purpose of discussing and interpreting the attitude of the Catholic Church toward current social problems, the National Federation of Catholic Lay Scholars, of Brazil, publishes a review, *A Ordem*, at Rio de Janeiro, and besides a series of monographs.

The editors of these publications are anxious to obtain a thorough understanding of the social conditions and problems the Catholics of all the various republics now existing on the American Continent must face. They are working towards mutual co-operation and understanding between the Catholic groups aiming at the same end, a most laudable and necessary undertaking.

The success of the apostolate of the workers amongst the workers in combating atheism and preventing proselytism was made evident at the second Congress of Young Christian Workers, held in Paris under the presidency of the Archbishop, Cardinal Verdier, and attended by 5,000 delegates.

It was shown by the papers read at the sessions of the Congress that the workers have been bettered both morally and materially by the work of the Young Christian Workers and that of the French Confederation of Christian Workers. The former body has in France and Belgium over 90,000 members in 43 Federations, of which 34 are for men and 9 for women, with M. Georges Ouiclet as President-General, and Abbe Guerin as Chaplain-General.

A list of six more books, the sale and distribution of which are prohibited in the Irish Free State, was published in the *Dublin Gazette*. They are:

"My First Two Thousand Years," by George Sylvester Viereck and Paul Eldridge;

"The Army Behind Barbed Wire," by Edwin Erich Dwinger;

"Women and Monks," by Josef Kallinikov, Because the Censorship Board considers their general tendency indecent and obscene.

"Confessions and Impressions," by Ethel Mannin;

"Waac and Waac Demobilised" (Anonymous),

General tendency indecent.

"Parenthood, Design or Accident?" by Michael Field; Advocates the unnatural prevention of conception.

The Welsh Department of the Board of Education, following their inquiry, have intimated to Father Daniel Wilkinson, O. M. I., their approval of the proposal to erect at Colwyn Bay a new public elementary school as a voluntary school, in which religious instruction will be given in conformity with the doctrines of the Catholic Church.

The school, with accommodation for 110 children, is estimated to cost over £3,000. A site has been acquired.

At the inquiry the objectors to the proposal were the Denbighshire Education Committee and over 20 Nonconformist churches. It is stated that this is the first application in the county since the passing of the Balfour Act for sanction to erect a voluntary denominational day school.

### SUNDAY OBSERVANCE

A majority report recommending that no change be made in the Sunday observance law of Maine has been made to Governor William Tudor Gardiner by a special commission appointed by the Governor in response to an act of the 1929 Legislature.

Public hearings and other sources of information, the report stated, developed that "there is widespread and determined opposition to any such change or revision" that would permit amateur games and sports on Sunday.

### LYNCHING

Inaugurating a sustained southwide crusade of the Commission on Interracial Co-operation through all available agents and channels against mob violence, 21 white women attending the recent meeting of the organization at Atlanta, Georgia, declared in part:

"Distressed by the recent upsurge of lynchings, and noting that people still condone such crimes on the ground that they are necessary to the protection of womanhood, we, a group of white women representing eight southern states, desire publicly to repudiate and condemn such defense of lynching, and to put ourselves definitely on record as opposed to this crime in every form and under all circumstances.

We are profoundly convinced that lynching is not a defense of womanhood or of anything else, but rather a menace to private and public safety, and a deadly blow to our most sacred institutions. Instead of deterring irresponsible and criminal classes from further crime, as it is argued, lynching tends inevitably to destroy all respect for law and order. It represents the complete breakdown of government and the triumph of anarchy. It brutalizes the community where it occurs, including the women and children who frequently witness its orgies, and particularly the youth who are usually conspicuous participants."

The following declaration contained in the same appeal expresses a commendable principle:

"We would call attention to the fact that lynching is not alone the crime of ignorant and irresponsible mobs, but that every citizen who condones it, even by his silence must accept a share of its guilt."



## TAXATION

Tax relief for the farmer is declared a vital need in the annual report of William B. Duryee, Secretary of the State Department of Agriculture, submitted to Governor Larson, of New Jersey, for transmission to the Legislature. Progress is being made toward a solution of many of the problems confronting the farm industry, it was stated, but the tax burden remains as a handicap.

The taxation problem continues to press heavily upon agriculture," declares the report. "The State Board has appointed a special committee of its members to consult with experts in this field, with the idea of formulating a policy that will bring about some relief for agricultural interests and that may fit into a general State program looking toward tax revision."

## LUXURY

According to information made available by the Bureau of Internal Revenue, it had been expected that the business depression would cause the tobacco receipts to fall below those of last year when a record high total was received (\$341,447,987.47). The first nine months of the present year, however, indicate that the receipts in the two years will be approximately the same with the probability now that the 1930 calendar year will show a small increase.

The total receipts for the first nine months of 1930 included: \$276,204,079.87 from cigarettes, \$51,135,755.21 from manufactured tobacco and snuff, and \$14,306,687.56 from cigars. In the same period of 1929 the collections were: \$271,671,338.39 from cigarettes, \$52,384,109.68 from manufactured tobacco and snuff, and \$16,380,886.83 from cigars.

## PENOLOGY

Dr. Hastings H. Hart, Consultant in Delinquency and Penology for the Russell Sage Foundation, has been making a tour of thirty-six institutions and reformatories in Europe. Contrasting the work in prison reform with that of the United States, he declares:

"The backward tendency in the United States is evidenced particularly in the cutting down of parole and the enforcement of new laws, such as the Baumes Laws, which tend to overcrowd prisons and to produce bad living conditions. These conditions destroy the hope of the inmate, which is a great stimulus to good conduct. Thus a resentment arises among the criminals, and the prison personnel, inadequately trained, is unable to cope with the resulting situation.

"Great Britain leads Europe in improving prison administration. Some thirty prisons have been closed there owing largely to the probation and parole systems, which operate with marked efficiency. The handling of juvenile wrongdoers is splendid. Belgium is to be complimented on its progress in spite of handicaps due to the war. The French prison at Fresnes near Paris is exemplary in its modernity. Czecho-Slovakia and Holland are other countries keeping step with new ideas. The Witzwil prison in Switzerland has served as a model for treatment of short term prisoners."

## ADULT EDUCATION

Dr. J. Dover Wilson, professor of education at King's College, University of London, speaking at the conference of the British Institute of Adult Education at Trinity College, Cambridge, recently, said the striking development in adult education since 1903 was a response, natural but largely unconscious, of a democratic community to revolutionary changes in the general character of civilization.

These changes began before the War and caused the War and had in turn been enormously aggravated by the War. It was a commonplace that education in general had been driven along by the twin forces of nationalism and the growing complexity of civilization. Adult education was one of the English replies to Fascism, on the one hand, and Bolshevism, on the other, and was itself the child of the same world situation. The ordinary Englishman was radically and incurably religious, and in the long run he would use adult education for religious ends.

## RECESSION OF FARM INCOME

Estimated cash income for farmers in the ninth Federal reserve district in October was 32 per cent smaller than that for October, 1929, according to the preliminary summary of agricultural and business conditions prepared by the Federal Reserve Bank of Minneapolis. The full effects of adverse factors became apparent during the month, the reserve bank states.

In October the adverse effects of the small crops of cash grains in the district, the low prices of farm products and the reduced activity in nonagricultural lines became increasingly evident. The exceptionally early movement of grain in August and September prevented the full effects of the above mentioned factors from becoming apparent before October.

## GRANGE

A recent issue (No. 68) of the monthly bulletin sheet published by the Grange Publicity Bureau at Springfield, Mass., declares that many clergymen are drawn to the Grange, and reports that this year two masters of State Granges are clergymen, a new accession to the list having resulted from the recent election of State Grange officers in Oregon and Idaho. In the latter state Rev. W. W. Deal was elected to the office of master, while "for more than a dozen years he has been chaplain of the National Grange itself."

The *Bulletin* also states: "The fact that occasionally ministers become heads of State Grange organizations recalls the interesting bit of history that two of the original Seven Founders of the Grange were clergymen, Rev. John Trimble, who was a Protestant-Episcopal, and Rev. Aaron B. Grosh, a Universalist. The latter was principally responsible for the Grange ritual, although Rev. Mr. Trimble contributed to it very materially. There are said to be nearly fifty direct quotations from Scripture in the Grange ritual, while throughout all its degrees the spiritual side of life is impressively emphasized and it has frequently been said that strict adherence to the tenets of Grange ritualism would make a person a thoroughly good citizen and a consistent Christian."

## TOWARD GOVERNMENT CONTROL OF TRADE

The discussion in the Economic Committee of the Eleventh Assembly of the League of Nations (recently concluded) foreshadows an increasing degree of controlled and regulated international trade as against the *laissez aller* of private trade hampered by tariffs of the old Protectionism or private trade unhampered by tariffs of the old Free Trade. The Government-controlled wheat dumping of the Soviets may result in Government control elsewhere as a corrective measure. The delegates who spoke in the Economic Committee, however, seem to regard the present economic distress of Europe as part of a world-wide problem, and do not view with favor the special measures advocated by the



agrarian States which have held conferences in Warsaw and Geneva and are the shock-absorbers of dumped Russian wheat.

M. Madgearu, the Roumanian Minister of Commerce, has been the foremost exponent of a plan whereby the agrarian States—by which he means States with a mainly agricultural population which depend upon the regular export of cereals for their economic welfare—would obtain free right of entry for their corn into certain European industrial countries, and would in return undertake to import from each of them a definite stipulated amount of manufactured goods.

It is stated by the representatives of the eight European agrarian countries, and especially by those of Roumania, Bulgaria, Yugoslavia, and Hungary, that their plight is desperate and that only desperate remedies can save them from catastrophe.

#### "YELLOW DOG" CONTRACT

The "yellow dog" contract has been outlawed in Oregon by a decision written by Circuit Court Judge Walter H. Evans, of Portland, who held, although in the case before him the defendant, whom an ice company sought to restrain from working, had accepted \$10 for signing a contract, that it was made without adequate consideration. Payment of the \$10, the court held, was a subterfuge calculated to make valid an agreement that otherwise would be unenforceable.

"To grant an injunction in this suit would," said the court, "under the circumstances be inequitable and would be granting relief under a contract that was and is unconscionable."

#### UNFAIR TO UNION LABOR

Official notice has been sent to all organizations affiliated with the New York State Federation of Labor that the 67th annual convention, held at Buffalo on August 28, had declared in favor of patronizing "only such publications as give recognition to the rights of their employees to bargain collectively and to join the unions of their crafts."

The resolution declares "certain nationally circulated periodical publications are manufactured under non-union conditions of employment, and members of organized labor are excluded from employment therein, including the following: *The Saturday Evening Post*, *Ladies' Home Journal*, *Country Gentleman*, *House and Garden*, *Vanity Fair*, *Vogue*, *McCall's Magazine* and *Collier's Weekly*."

The recent International Convention of the Amalgamated Meat Cutters and Butcher Workmen of North America declared the Great Atlantic and Pacific Tea Company unfair in their dealings with the membership of that union, and therefore not worthy of the patronage of union labor.

The union asks that the trade union membership affiliated be advised to refrain from spending their union wages with a concern that is so selfish in dealing with their meat cutters as is the Great Atlantic and Pacific Tea Company. The company, it is alleged, employs an army of partly skilled butchers at a miserably low wage, and this is declared to be most unfair to the employers of union members who believe in collective bargaining and pay a decent wage.

#### WORKMEN'S COMPENSATION

The finding of the private hospital committee, of New York City, on workmen's compensation, regarding abuses in the operation of the Workmen's Compensation Law from a professional standpoint is of general interest, throwing light on some of the

difficulties met with in the execution of workmen's compensation laws, not merely in the State of New York, but likewise in other states.

The committee recommends the best professional talent should be encouraged to handle workmen's compensation cases and that affidavits of physicians and surgeons should be accepted in lieu of personal appearance on the adjudication of cases and compensation awards. It also advocates the standardization of professional fees and insistence on the elimination of the insurance company adjuster who "has been one of the basic causes of discouraging high-grade professional service."

To avoid personal misunderstandings, arbitrations, adjustments and bickering with insurance companies, the physician or surgeon in charge of the case, it is recommended should be the sole and only authority regarding the necessity of consultations, X-rays, clinical tests, etc.

The committee recommends legislation disqualifying witnesses before the Industrial Commission in behalf of the patient if they have any connection with insurance companies or commercial clinics. The committee also would abolish the present practice of transferring cases to insurance companies or commercial clinics without the consent of the employer, unless such transference is authorized either by the physician or surgeon handling the case, the hospital where the patient is being treated, or by the employer.

#### AID FOR THE UNEMPLOYED

The emergency employment committee, organized by a number of New York bankers and industrial leaders, to raise at least \$150,000 weekly to provide work during the coming winter months for those who are out of jobs in that locality, intends to make a special drive for contributions and assistance from New York Stock Exchange houses, and is forming a sub-committee for that purpose composed of Stock Exchange members.

It is felt that inasmuch as a considerable and very appealing part of the present unemployed represents those who have been let out of offices in "the Street," the financial houses in this district have a decided responsibility and duty in the present instance and are expected to do their full share towards alleviating prevailing distress.

According to the plan now under discussion, every Stock Exchange house will be asked to contribute as a minimum an amount to provide wages of \$3 a day for at least one individual each week for the six months during which the fund is to operate.

#### MACHINE PROBLEM

Discussing before the Social Workers' Conference in Boston the economic old age of women workers, Miss Caroline Manning, expert of the U. S. Women's Bureau, showed how a certain piece of machinery affected unemployment in the cigar industry, investigated by her.

"It has been roughly estimated," she said, "that the automatic cigar-making machine, which has been introduced into the industry, can maintain the same production rate with only half the working force required in the old method of making cigars by hand."

#### THE HALF-CASTE

The Association for the Welfare of Half-Caste Children has issued a report covering a two-year investigation of racial conditions in Liverpool. There are 450 Anglo-Negroid families and at least 1,530 colored children.

The causes of miscegenation have been traced to the debarkation of Negro sailors from British ships and the Association is agitating for the substitution of white sailors on all ships coming into the port of Liverpool.



## Pioneer Life in the Middle West

### A Narrow Escape—Cutting Cordwood in Missouri<sup>1)</sup>

#### IX.

After supper we spread our blankets by the fire and laid down for a chat and rest. My partner, who had been along that road before, said: "We have to cross a large river tomorrow and I think pretty early."

It can not be more than three or four miles across here. I hope the crossing is not deep as it was the first time I came through here. I was traveling in a wagon then and the water came into the wagon box. It is that high now then we will get a nice bath here early in the morning too." Well, I said, is there no bridge across it? No, that is the train crosses the river on a trestle-bridge of course, but I could not cross on that. There is nothing on top to walk on except the cross-ties and they are very difficult to walk on as they lay far apart." I suppose though, a person could jump from one to another, I said, still not satisfied with the prospect of having to wade a deep river. "You will find that a hard task, he said. Just imagine; the bridge is over 500 yards long. Now count the number of jumps you would have to make and see if that would not likely wear you out before you got half across. And then remember, the bridge is high up; perhaps 35 to 40 feet above the water. Jumping over these ties so high up in the air may make you dizzy and a slip or miss with the foot would mean a fall of that distance to the water."

Then my friend jumped up and walked about with an air of satisfaction as though he felt that he had now completely expelled the idea of attempting to cross on the trestle-bridge from my mind. In fact he was mistaken; although I did not argue with or say anything more about it. In the end the matter was dropped, but I kept my own counsel. I could not well make up my mind to wade across the river waist deep in order to cross it when a little handicraft would enable me to get over with a few feet.

Finally we rolled up in our blankets and went to sleep, and as the air was quite mild one blanket was sufficient and I enjoyed a good sleep.

The next morning we rose at daylight and prepared our breakfast in the same manner and style as the supper the evening before. And soon as we had eat, our things were bundled up and we started off, but not as fresh and lively as when we left St. Louis. I was very sorefooted and my back hurt also from the pressure of the axle-tree the day before. However, we tramped ahead and in about an hour and a half came to the river. The road we were on turned up along the riverbank and Thompson took that direction at once, but I called a halt and said. "How far is it to the crossing? About a mile and a half, my partner answered." Well, I am going up on the

embankment and see how it really looks on top of the bridge; if it would not be possible to cross on it. "You seem still to have a notion to risk your life on that bridge. But let me tell you; it is now just about the time that the train will be coming through here and if you should happen to be on the bridge then what would become of you? There is not room enough on that bridge for you when the train is passing," he said. But still he threw his bundle on the ground and waited while I climbed the high embankment that had been made on that side to correspond with the high river-bank on the opposite side. Once on the bridge I saw that I could cross on it easily enough. The ties were broad and flat on top and I could not see that there was much danger of slipping or missing in jumping from one to another. As I had taken my pack with me I simply turned to my companion and halloed out, "I am going to cross on the bridge." Then he lifted his hat and said: "good by," then took up his bundle and started. I commenced at once to jump on the ties as fast as I could. It was, as Thompson said, tiresome work, a continual jumping. The ties were all so far apart that it required a good jump for every step forward. It was also high enough from the water to give any nervous person a feeling of dizziness; but I was not inclined to nervousness in those days and it did not affect me at all.

I had got to about the middle of the bridge when I heard a sort of humming sound in the iron track and I stopped to listen more closely. In a moment, however, I became convinced that a train was coming sure enough. I looked up the river and saw my partner, who had moved on slowly, stop and look in the direction from whence the sound came and then at me. He had heard the train also. He threw down his bundle and turned toward the bridge, undoubtedly expecting to see me pitched into the river. I was in a difficult position, I saw that at once. It was not possible to get to either end of the bridge in time to get out of the way of the coming train. And as Thompson had said, there was no room on the bridge for me when the train was passing. My first thought was to jump off into the river. But as I glanced into the water I saw large boulders of rocks in the bottom, deep down of course, but as I had to fall about 40 feet I feared that the water was not deep enough on top of the rocks to protect me. The train was rushing on and now blowing its whistle, a moment later it came around a hill and curve.—The engineer saw me on the bridge, he rung his bell vigorously but made no attempt to slacken his speed.

The sound of the bell with the whistle still going and the train rushing onto the bridge would perhaps have caused some persons to loose control of mind and sense and give up in despair. Fortunately, I possessed a peculiar mind, quick to discern when in a difficult position and a perfect control of my faculties. It seemed the greater the danger, the more cool and collected I became; a

<sup>1)</sup> Memoirs of James Larson, late of Fredericksburg, Texas. Publication begun in the March, 1930, issue.



thread of character which served me well on many other occasions. So, when the locomotive with the cowcatcher in front rushed out on the bridge, I quickly measured, with my eye, the distance the cowcatcher reached out from the track where the wheels were running on and also the height it was from the ties. The cow-catcher being the most difficult thing to pass as it spread out broader than any other part of the train. But I saw that by getting as far out on the end of a tie as I could and lie flat down on my breast, hang the legs down on one side and the head and arms on the other side, I could pass under the cow-catcher and be some 8 or 10 in. from the train while it was passing. It took but a moment to take up the position but it was not any too soon either, because just as I had flattened down on the end of the tie the cow-catcher passed over and the train rushed by and I was safe. Momentary as it was it nevertheless strained my nerves considerably. When the train got out on the bridge it shook so bad that I could hardly keep my place. And it felt very much like the bridge would break down.

From my position on the tie, I looked up the river for my partner soon as the train had passed. He was still standing there watching the bridge, but apparently could not see me or tell what had become of me until I rose up. But when I did so he took off his hat and swung it two or three times above the head, then took his bundle and started up the river. In the meantime I hastened to cross over and get off the bridge before another train should happen to come along. I reached the opposite side safe and thus accomplished my object of crossing the river with dry feet, but it had given me much more trouble than I had expected. Once on the opposite side I had time to rest and sat down by the track to wait for my partner. He was a long time in coming and when he did make his appearance he was a pitiable sight. Wet as a drowned rat, his shoes giving out a gurgling sound like that of a frog at every step. The water on the crossing went above his waist and besides he had stumbled a couple of times on rocks, which doused him still deeper in; consequently he was wet all over and the water dripping off from his clothing as he stood before me and smilingly said: "Come on, we have only a short distance to go now and I can change my clothing when we get there." The distance, however, turned out to be much greater than he estimated and it became difficult for him to get along in his wet rig, but he insisted on pushing on.

At last we came to a creek which the railroad crossed by a culvert and my partner said: "There, right on the other side of the track across the creek is our camping place, there is where we are going to cut wood." And so the tramp was ended.

Soon as we got on the spot I gathered a lot of wood and built a big fire while Thompson proceeded to get himself into dry and comfortable clothing. He said a chill came over him whenever he thought of what might have been the consequences of my rash act. "You don't know how glad I was when

I saw you rise up on the bridge after the train was gone. I had never expected to see you on that bridge any more."

When Thompson had changed clothing we cooked some coffee and ate a slice of bread and raw bacon and then went to work to select a place on which to build our shanty. There was an open spot within a short distance of the creek which appeared a handy place on account of the water being so near and there were also several old logs lying about there that could be used. There was one big log lying in about the right position and place and on that we made a beginning. Then we rolled all the old logs nearby and went to work and put them up so that by the time it got too dark to work we had a good start with our shanty. Finally we spread our blankets for a rest and sleep. The next morning we were up early. The work of building the shanty, or winter quarters, had to be pushed so that we would have shelter in case bad weather should come. So far we had enjoyed fine, even mild weather, but it could not be expected to last long at that time of the year. However, after we had ate breakfast, my partner said: "This won't do; we must have some way of cooking our meals in a little better style and something better to eat, potatoes, onions and such things, and also two more blankets. I will go over to the store and see if I can make arrangements to get these things." So he started for the store and I went to chopping logs.

In a short time he returned, just loaded with things, a coffee pot, tin plates, a frying pan, onions, beans, a piece of fresh bacon and a pair of blankets, all things we needed very badly. Thompson said: "We can get anything we want at the store and more than we need. They tried to load more on me than I was able to carry."

From that on we worked like bees, cut logs, rolled or dragged them to the shanty as it came handy. And when it became too dark in the evening to do any more we had the walls up and a lot of blocks collected for chinking or filling the openings between the logs. After supper we went to the creek and collected a mass of Spanish moss, of which there was an abundance hanging nearly to the ground from the limbs of every tree. This we took to the shanty and used it in chinking the openings between the logs. By the aid of a big fire in front of the door we could see very well inside and so we worked until late that night and got the walls nicely chinked up before we quit.

The next day the roof was put on by laying heavy and straight poles side by side as close together as we could get them and then covering the poles with Spanish moss three to four inches deep and stamping it well in and fast between the poles. Then we carried sand from near the railroad track in a sack, and that was worked in between the moss, and another layer of poles was laid on top, and the roof was finished. And it proved a good roof too.

The next thing to build was the chimney. It was built of rocks that we carried from the creek and mud mixed with water close to the shanty. We used some wood too in the upper part. When the chim-



was finished we put in our furniture which was manufactured right on the spot and consequently as cheap. We had it at cost price. It consisted of bedsteads constructed by driving forked posts into the ground; a straight pole reached from fork to fork, then short thin poles were placed close together with one end resting on the long pole and the other on the lower log in the wall. This was the kind of bedsteads our manufactory turned out. The mattress was also put up in a most aboriginal manner. It consisted of nothing but green cedar bark; the thick and coarse ends were rejected, the middle was placed on the poles in the bed, perhaps four or six inches thick, and covered with a piece of coarse stuff which we obtained at the store. Then, in order to keep everything in place a pole was laid down on the cloth next to the wall and another just inside of the forks. Then two blankets for cover completed the arrangements for bed, and we slept as sound and cozy in our beds as in any other. Sleep on cedar is believed by people in the cold Northern States to be healthy, a sure preventive of catching colds and of rheumatism, and we certainly were not troubled with anything of that kind as long as we stayed there. Our table was a dry goods box, and for chairs each of us had a block of wood, cut straight and smooth at the ends and just the height to suit the table.

That, then, completed our outfit for housekeeping; simple and original it was, and the house or shanty was in perfect accord with the furniture. It was constructed on a small and economical plan. The inside measure was about 8 by 10 feet, and just high enough at the lowest side so that Thompson, who was the tallest, could stand up straight under the roof. But it was warm and comfortable and afforded sufficient shelter against the severest weather, and we spent three months in it quite comfortably and even pleasantly. We cooked, ate and slept there and in the evening we had a game of cards on our box table by the light of a lamp made out of a tin box in which we put a piece of rag for wick and bacon grease for oil, all on a very economical scale. But we enjoyed the game just as well as if we had been playing on a nice table under a fancy lamp. And Thompson, with his ready wit, jokes and stories, added zest to the game.

Life at this wood camp was, of course, monotonous and wholly void of accident or anything worthy of mention. It was the same every day. We got up in the morning, cooked and ate breakfast and then, if we felt like it, we would go out chopping; if not, we would sit by the fire and chat until we felt tired of it and then go out in the woods. And if we would also quit for dinner or in the evening without regard to time; one would propose to stop work and the other would sanction it at once, and say we would go for the shanty. We were quite independent and, as Thompson said before we left St. Louis, only trying to pass through the hard and cold all time without any effort to make money on that contract.

One afternoon, about the middle of February, when Thompson had just finished a cord, he came

to me, where I was also in the act of completing my cord, and said: "Jim, I have cut my last cord of wood on this job." As this came so suddenly, for he had never said anything about quitting before, I was very much surprised and asked him what made him tired of the business all at once. "I am not tired," he said. "We have as good or better a time here as we could expect to get anywhere else, but I fear we are losing a good chance by remaining here any longer. The steamboats that run up the Mississippi and Missouri Rivers are now fixing up for the summer work and they are the best boats to run on. And besides we have a better chance to pick our boat if we are in time. So I think we better quit now, sell out our things if we can and go back to St. Louis." "Alright," I said, "you understand that business and I don't; you shall be the boss." So we both took hold and filled my cord and then quit.

During the next day we sold all our effects to the neighboring choppers, including axes, to be delivered on the following morning, when we intended to go. A settlement was also made at the store, and taking everything together we found that we possessed about \$25.00 in cash, of which Thompson was really entitled to about two-thirds. But he declared that it should all be held as joint capital and used for the support of both until we got suitable work, except that I should have enough extra to redeem my valise in St. Louis if it could still be had . . .

### On the Late Father Hagen, S. J.

Since the late Fr. J. Hagen, S. J., the noted astronomer, spent so many years in our country, eight of them at the old Sacred Heart College, Prairie du Chien, Wisconsin, at a time when it was conducted by the Fathers of the German Custody of the Society of Jesus, now abolished, we have always considered it desirable that our Historical Library should gather as much information about this eminent astronomer as possible.

Consequently we endeavored to obtain a copy of the proceedings of the Pontifical Academy of Science, published on the occasion of the celebration of his eightieth birthday in 1927. Privately printed, the book is not easily obtained, and we are indebted to both the B. Herder Book Co., of St. Louis, and the branch of the firm of B. Herder, in Rome, for having procured for us this valuable memorial of the distinguished scientist.

It contains the messages addressed to Fr. Hagen on the occasion of his eightieth birthday, as well as the letters of acknowledgment directed to the Pontifical Academy of Science after the event. They reveal the high esteem he was held in by astronomers and mathematicians generally. Writing from Lick Observatory, California, Professor Aitkin stated:

"I note with great delight the fact that Pope Pius has honored you (and himself) by presenting you with a special gold medal on the occasion of your eightieth birthday. Let me join with all your other friends the world over in wishing you many long years of health and fruitful activity."

Mr. H. Shapley, Director, Harvard College Ob-



servatory, Cambridge, Massachusetts, addressed to the President of the Academy of Science at the Vatican the following letter:

"I have received your announcement of the celebration of the 80 birthday of Fr. Hagen. Will you please convey to our distinguished astronomical colleague and friend the best wishes of the Harvard Observatory and our congratulations on his completion of four score years of useful living and congratulations also on his vast valuable astronomical work, which has been a credit not only to your Academy but to the Church under whose auspices he has labored."

From London, Mr. T. Phillip, President, and Mr. J. Jackson, Secretary, wrote:

"The Royal Astronomical Society begs to offer to its associate, the Reverend Father Hagen, its sincere felicitations on the attainment of his 80th birthday. The Society has long admired the work which has been done by him at the Vatican Observatory, especially on Variable Stars and the Astrographic Catalog. In connection with the latter work, we remember with pleasure the co-operation which has taken place between the Vatican Observatory and the University Observatory, Oxford.

"We send this message with all good wishes for the future."

And these are but a few of many similar communications which fill almost fifty pages of the publication referred to.

### Collectanea

Enumerating the major activities for 1889-90 of the societies affiliated with the C. V. in his annual report, the Recording Secretary lists St. Joseph's Society of Braidwood, Ill., as having paid out \$102 to members during the miners' strike, conducted there in the summer of 1889. It is the only instance of this kind we have thus far discovered in the records of our organization.

The same account reports St. Joseph's Society, of Paris, Ark., intended to arrange a Catholic Assembly, in which all of the societies of the state, affiliated with the C. V., would participate.

The largest sum of money, reported by a society as having been donated for church purposes during that business year, was \$1,325, a gift from St. Joseph Society of Minneapolis, Minn., to be applied on account of pulpit, pews and windows of St. Joseph Church.

There are many parishes throughout the Middle West, founded by our pioneers, approaching their centennial. One of these, in the Ozarks of Missouri, will be able to commemorate that event in 1840. In this year Sacred Heart Parish at Rich Fountain, Osage County, was organized by Fr. Ferdinand Helias, S. J., a pioneer priest, to whose indefatigable labors the Church in Missouri owes so much.

A small log chapel, erected in 1841, served the Parish until 1879, in which year Fr. Auerbeck, S. J., built the present church, constructed of stone found on the premises. The first resident pastor was also a Jesuit, Rev. John Bax, S. J., appointed in 1846.

From the Parish Records of the past fifty years the present pastor, Rev. J. H. Winkelmann, has obtained the following statistical information: There were recorded 1277 baptisms, 286 marriages and 510 burials.

The value of the *Wahrheitsfreund*, as a source of information on the history of our pioneers, has frequently been referred to by us. According to *The Catholic Historical Review*, the Minnesota Historical Society has recently obtained "photostatic copies of about one hundred items relating to Minnesota and the Northwest, especially the German settlements, the Benedictine communities in Stearns County, Minnesota, and the work of Fr. Francis Pierz, and Bishop Frederick Baraga among the Chippewas." All of them were taken from the weekly founded by Bishop Henni, which is erroneously said to have been published "at Cincinnati from 1836 to 1863." The *Wahrheitsfreund* was not discontinued until 1907, or seventy years after its foundation.

The Catholic Historical Review reports the University of Illinois to possess "volumes 11 and 18 to 24 of this periodical."<sup>1</sup> The Central Bureau is happy to say that it has many, many more, the volumes 4, 5, 6 (inc.), 13, 22, 23, 24 (inc.), 25-28, 31, 45-55, 57-67.

The present generation has entirely forgotten how zealously missionaries and other priests fostered temperance among the Catholic pioneers in America.

Writing to *The Western Catholic*, published at Chicago, from Toledo, Ohio, on February 27, 1870, an anonymous describes the mission "held at Rev. Fr. Hannin's church (St. Patrick's) by two Redemptorist Fathers," whom he calls "Henning and Waerich," stating *inter alia* they had succeeded in obtaining a hundred members for the Temperance Society, connected with the parish, which had already numbered about two hundred.

While Fr. Henning was born in New York, on the 17th of November, 1838, receiving in baptism the name Joseph, Fr. Wayrich, for this is the proper spelling of the name (not Waerich), had come to America in 1850 from Germany, where he was born on the 19th of August, 1834. His birthplace was Hattigweiler in the Diocese of Trier (Treves). But like Fr. Henning he was ordained in America, on May 29, 1858, while the former received his ordination on June 11, 1862.

According to Reiter's Directory of the German Catholic Clergy in the United States, published in 1869, Fr. Henning was stationed at St. Alphonsus Church, St. Louis, in the year last mentioned, and Fr. Wayrich at St. Alphonsus Church, Baltimore.

A contributor to *The Western Catholic* calls the sermons delivered by the two Fathers "the most eloquent appeals against the vice of intemperance ever delivered in Toledo." Adding:

"Any man that listened to the address of these Missionaries (the Redemptorists), either on religion or the vice of intemperance, be he Protestant or Catholic, cannot but become convinced that the Catholics are doing a great good in this country."

From Toledo the two Missionaries went to Cleveland "to hold a Mission there, which commences Sunday, February 27."

<sup>1</sup>) L. c. July, 1930. p. 237.



## Central Verein and Catholic Action

Officers of the Catholic Central Verein of America  
 President, Willibald Eibner, New Ulm, Minn.  
 1st Vice-President, Hy. B. Dielmann, San Antonio, Tex.  
 2nd Vice-President, Anthony J. Zeits, Philadelphia, Pa.  
 3rd Vice-President, August A. Gassinger, Baltimore, Md.  
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Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following members-at-large: Rev. Leo Henkel, Lincoln, Ill.; H. Dittlinger, New Braunfels, Tex.; Chas. F. Hilker, Ft. Wayne, Ind.; John Neuner, San Francisco, Cal.; and George B. Doerger, Cincinnati, Ohio.  
 Presidents: M. F. Gärten, Chicago, Ill., and Charles Korz, Butler, N. J.

Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

*These works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

## Fundamentals of Christian Solidarism

A little while ago Father de la Bédoyère expressed the views on the part the Church is called to play in the settlement of the social question that he can hardly expect to receive general acceptance. . . .

"The Church," he says, "is not an economic doctrine." That may pass, as far as its surface meaning is concerned, for obviously the object of the Church is the sanctification of souls, rather than the making of use of material goods. But, very probably, he hesitates to emphasize the point that it is not within the province of the Church to teach the laws of pure economics.

There again we are in agreement. The formulation of these laws is the work of economists and is the outcome of observation and reasoning. They describe the uniform way in which men act in identical circumstances, when engaged in the pursuit of material wealth. Examples are the law of self-interest, the law of profit, the Gresham Law, the law of supply and demand, and numberless other doctrines and theories.

Such laws as these are purely economic, but they are not therefore independent of Christian morality. In fact they express forms of human activity they

necessarily must be regulated by the Divine Law, which is the sovereign law of all human action. Our materialistic economics have made these historic rules, which have neither obligation nor necessity, inherent in them, into absolute laws of conduct, endowed them with the right of unlimited expansion, regardless of morals and the public welfare. Hence the social question.

But even here, in the peculiar domain of economics, the Church intervenes and asserts her authority to correct excesses, to set limits to the sphere of operations of these laws and to define the modes in which men may use them as guides to action.

The exaggerations of self-interest she brands as gross selfishness and avarice, at war with Christian charity. The reduction of costs for an increase of profit may not be effected by unjust means, such as the sweated labor of man, woman or child. The law of supply and demand—a cloak for every form of extortion and oppression—must be ruled by the law of equality and justice.

The moral law, of which the Church is the organ and interpreter, exercises sovereign sway over the whole economic field. Men can only seek and use wealth consistently with its precepts. Any economic rule or theory or organization which enters into conflict with it stands condemned, as evil in itself and injurious to society, even though it may for the time be productive of wealth.

The whole economic order is to be so planned that the utilities produced and exchanged shall aid men to accomplish God's will and realize their own perfection, physical and spiritual.

The part allotted to the Church in the program of reform is more considerable, it would seem, than Father de la Bédoyère admits. It is not easy to imagine her a "silent" witness of our social imbroglio, whose sole care is the passive guarding of certain moral ideas. Pope Leo and his successors have declared plainly for a more active policy of intervention, in the interests of justice and social peace.

REV. J. J. WELCH

## Lame Duck Organizations

In most every parish in the land there are societies and sodalities that continue to exist principally because the pastor or his curates are optimistic enough to believe that "some day the members may wake up and accomplish something."

It is time for some of them to come back to life. They can accomplish good if they only would. Let their officers think more of the obligations and less of the honor connected with their offices. Let them become active, let them interest new members. Let them outline plans for some parish betterment and let them carry their plans to a successful accomplishment.

The trouble with most lame duck organizations is that they do not have enough to do—or they hold back on what they know to be their duties, passing the buck always to their busy pastor.

Union and Times, Buffalo



### Tests for Leaders in Catholic Action

A thought from a communication recently addressed by the Director of the Central Bureau to the Major Executive Committee of the C. C. V. of A. and the officers of the N. C. W. U. may fittingly be submitted for consideration to all interested in Catholic societies. To quote in part:

"A few weeks hence the majority of the 1300 societies affiliated with the C. V. will elect their officers for the coming year. To the world at large, these elections mean little or nothing; for the C. V., and to the extent that its activities may influence the welfare of the Church and Society, they are of vast importance.

"But is the importance of the election of officers entrusted with conducting the affairs of a branch of our organization sufficiently realized by our members? Isn't the whole thing carried out in rather haphazard fashion? John is a good fellow, Peter an unobtrusive man, and diligent enough for the office of a secretary. So why bother to consider whether they possess the other qualities necessary to officers of a society at the present time? They are consequently elected, installed, and matters drag on as before, until some day a mere remnant of the former membership-realizes their number to have dwindled to such an extent that the dissolution of the society seems the only possible thing to do."

It would seem that a practical test of qualifications for office in any Catholic society of laymen and laywomen might be that of their measuring up to the "essential characteristics of Catholic Action," enumerated by His Eminence M. Cardinal Faulhaber, and enlarged upon in the Free Leaflet of the Central Bureau, printed under that title.

Even a mere test conducted on this basis will prove the presence or absence of the traits requisite for competent and desirable leadership in order that officers may themselves be able to communicate the same marks to the members. Thus the first characteristic: "*Catholic Action is an Apostolate of the laity*" plainly denotes that a candidate for office, for leadership, must not be of the type who would gladly leave all work to the priest and complain of lack of interest and progress because of alleged disinterest on the part of the priest. A man who is not willing to look upon the endeavors of the society as a primary duty of the laity, to be fulfilled under the guidance of the hierarchy and in co-operation with the clergy, more particularly the Reverend Pastor, should debar himself from election. On the other hand, a man filled with this conviction, though possibly lacking finished address and a smooth tongue, might be the ideal man to consider favorably for office.

In the same manner the second characteristic: "*Catholic Action is joint endeavor, all forces co-operating*," may be applied to candidates for leadership. If a man fail to realize this requirement for Catholic Action; if he be an extreme individualist; if he lack either the will or the ability to secure co-operation of all forces for the common cause of the society, his candidacy should not be considered. On the other hand, a man deeply imbued with the conviction of the necessity of co-operation and willing and able to bring it about, may be an excellent man for office even though he be humbly situated and unknown beyond the small circle in which he is willing to work.

Equally logical and simple is the third test: measurement by correspondence to the demand: *Catholic Action must be Catholic in character*. But is it always applied? And if so, is it properly applied? Attendance at mass and reception of the sacraments are not always proof of thoroughgoing, conscious compliance with Catholic principles. Catholic organizations need leaders who also think and feel as the Church thinks and feels, who are able and willing to direct the efforts of the societies towards the attainment of aims conforming to the mind of the Church, and to employ means meeting with her approval. Such leaders will not fail to realize the significance of the privilege and duty of the lay apostolate and will maintain the proper relation of lay effort to episcopal authority and pastoral guidance demanded by the Holy Father for Catholic Action.

No less important are the fourth and fifth considerations advanced by the Cardinal as marks of Catholic Action, and consequently indispensable in leaders in this activity: *Catholic Energy and Catholic Optimism*. Even your modern "business man" will insist upon energetic and optimistic candidates for any position of responsibility. The Catholic society must demand that its officers possess these qualities, and possess them as founded in Catholic principles and inspired by Catholic conviction. Laggards and pessimists in the secular sense, if recognized as such, would be debarred from office on purely secular grounds; men lacking Catholic energy and Catholic optimism, willingness to work strenuously and consistently from a Catholic motive and confident of victory for the Catholic cause, should not be permitted to hold office because they cannot possibly serve in a manner demanded by the exigencies of the times and the sacredness of the lay apostolate.

These tests are essential. There are others: Is a man tactful? Is he conciliatory? Is he persevering? Is he easily influenced by personal considerations? and the like—but their application should be secondary. Nor should a man's meeting one or two of the essential tests, while failing in the others, render him eligible. Catholic Action is too great a privilege and too serious an obligation to permit of laxity in the application of each and all.

As a corollary, the same marks should be found in the makeup of every member of a Catholic society and should designate the society as a whole. Selection of leaders, of officers who are characterized by them will be a substantial aid in changing an indifferent society, indifferent members, into an apostolic unit, into apostles of Catholic activity.

Help honors when, to the bread that nourishes, it adds the visit that consoles, the advice that enlightens, the friendly shake of the hand that lifts up the sinking courage; when it treats the poor man with respect not only as an equal but a superior, since he is suffering what we perhaps are incapable of suffering, since he is the messenger of God to us, sent to prove our justice and our charity and to save us by our works.

FREDERICK OZANAM



## On the Congress of the Co-operative League, U. S. A.

Unfortunately, the Bureau could not send a representative to the biennial Congress of the Co-operative League, U. S. A., held in Superior, Wis., October 21 and 22. During the past ten years we had been represented at the Cincinnati, New York, Chicago, Minneapolis and Waukegan conventions, and had gained from the deliberations of the delegates an understanding of tendencies in the movement, placing our findings before readers of *C. B. and S. J.* in articles read with considerable interest by leaders in the co-operative movement in our own and other countries.

Commenting on our participation in the Co-operative congresses in the past and the stress we had placed on the struggle between bona fide co-operators and communists within the Co-operative League, a distinguished veteran leader in the movement writes respecting the Superior convention:

"You would have been much interested in what appears to have been the final chapter of communist activities in the movement. The Superior group, or rather those members of it who are entrusted with the business and investments of the members of the co-operative societies, have at last been forced upon them the fact that association of communism with Co-operation seriously impedes the growth of the latter. For some years past a war has been on between the rival factions, and so far the co-operators have been successful. The communist faction was permitted to present its 'greetings,' which took the form of a violent attack upon Dr. Warbasse [President of the C. L. U. S. A.] at the League. The communists retired from the room without listening to the reply of Eskel Ronn, Manager of the Co-operative Central Exchange [at Superior], who was called upon by Dr. Warbasse for the purpose. The Congress was the most instructive of any that I have attended in the U. S., all working together with the view of promoting the best interests of the movement and leaving politics out of consideration.

"I was struck by the remarks of a fraternal delegate made by the Superior Labor Council. He made it clear that the Council had hitherto regarded communism and co-operation as synonymous terms, but that he had learnt at the Congress of their mistaken view, and he expressed the opinion that from now on the American working class in the district would get behind the movement. Taking everything into consideration my visit to Superior was an encouraging experience."

It is very desirable indeed that the Co-operative League succeed in divorcing the movement from communism. We are less sanguine, however, than our correspondent. Beginning with the New York Congress in 1922, communists have experienced a setback at each succeeding meeting of the League, only to return to the next Congress more determined than ever to exploit the organization for their own purposes, apart from their constant efforts in the weeks in intervals between congresses. At the same time, conversion of some influential men in the Northern States League may have a favorable influence, because of the importance of that group and because of the power its leaders have over the membership. It is not wholly impossible that this financially strongest and economically most progressive group in the League might contribute toward strengthening the position of the Executive Board of the Co-operative League, U. S. A., who strive to keep the movement out of the toils of Communism

or at least to neutralize the efforts of communist leaders and sympathizers.

## Must Be Laid at the Door of Nationalism

Quoting, on a recent occasion, an opinion printed in the well-known *Wanderer*, of St. Paul, the *Catholic Daily Tribune* declares it would submit to its readers the reflections of that Catholic weekly, "since English language journals would not take the trouble to quote a foreign language paper."

Unfortunately, this stricture is only too well founded in fact, and that is one reason why the development of Catholic opinion in America has been so greatly retarded. The various racial or national groups of Catholics have little or no contact one with another, and the papers, published in the language of our country, which should have considered it one of their duties to foster contacts and to mediate as it were between the various elements composing the Catholic body, have neglected to do so. If, even today, the various Catholic racial groups in America are strangers to each other, it is due, to an extent, to a press which evidently has not comprehended a very important task: to assist in harmonizing Catholic interests and to create a spirit of mutualism among all Catholics, no matter what their racial strain may be.

All of us have been more or less touched by the heresy of nationalism: the fear that some Catholic groups were not being Americanized fast enough, that papers published in the language of particular groups were fostering "foreignism" and therefore creating suspicion in the American mind regarding the "patriotism" of Catholics. This has not a little to do with the attitude referred to by the *Catholic Daily Tribune*. In fact, while Catholics were complaining of intolerance on the part of non-Catholics, they frequently demonstrated their lack of tolerance toward each other in matters of race, language and customs.

## "The German Attitude"

A notice on the C. V., printed under the above title in a number of Catholic papers, among them the *Southern Cross*, of Capetown, South Africa, offers the following comment on the character and achievements of our organization:

"The German people have a marked strain of the practicable in their nature. They are accustomed to stand off from their problems and to look at them dispassionately before attempting a solution. Because of that deliberation they have developed a genius for organization. As a nation they are known for the solidarity which they can achieve on very short notice. The Catholics in Germany have not been lacking in that national trait. What they have done for themselves and for the Church by organized effort is a matter of history. In several countries Church and State have profited from the unified activities of Catholics of German extraction. The Central Verein, which this year celebrates the Diamond Jubilee of its organization, has a record of devoted service that should not go unrecognized. With no angling for praise, no show of pretence, this organization of societies has gone steadily about its work of fostering Catholic interests and performing works of charity. The Central Verein has always been Catholic, thoroughly Catholic, reliably Catholic. That is its glory. May its future be as bright as its past!"



We recommend to the secretaries of the societies affiliated with our organization to convey the information contained in the little article to their members. It cannot help but impress them with their obligation to assist in continuing the work the C. V. has set itself to accomplish.

### A Missioner's Hardships and Struggles

The difficulties the missionaries in China must contend with at the present time appear from a communication, addressed to the Bureau by Fr. Emmanuel Behrendt, O. F. M., a member of the Sacred Heart Province of the United States, in charge of a seminary at Changtien, in Shantung province:

"After two months vacation, my seminarians are again back here to continue their studies. We made a bad start, however, because I was forced to begin classes with only half of the expected students present. Owing to the war, the boys, whose homes are in the North, were unable to cross the Yellow River. In consequence, I postponed the classes for a week, hoping against hope they might arrive, but since the other half of the students were present, I could not permit them to idle any longer, and hence the school was started. About a month later the boys finally arrived from the North, and I believe the Little Flower brought them. They began their journey on her feastday, and arrived on that of St. Francis. I had told the boys already here that I felt this would happen, and we had invoked her to render us this aid. And sure enough, while our boys were out walking, the first of the students from the North arrived with Fr. Philip. After they had rested for a day, I opened school for the second time this year. All but three of the students that were with us last year have returned. Two had failed because of a lack of talent, and the other was prevented from continuing his studies by difficulties in the family. This leaves me still with twenty-one students, none of them newcomers, since I did not accept any candidates this year. We have decided on accepting new candidates only every other year, because our teaching force is so small. I am practically conducting the two courses alone, as it is, assisted by a layman. Moreover, our home accommodates only a few more than the number we are now housing, and there are many difficulties in the way of building, since the price of material is rising constantly. We must save many a penny before we can contemplate building. Hence, we are managing things in accordance with our means. But we are satisfied to do so; we know that the good Lord will provide in due time. I also feel that you will continue to give me a helping hand as often as possible."

Although fighting continues and although the robbers are just as numerous as ever, Fr. Emmanuel reports that everything is well with them.

### Handsome Mission Gift Made Possible by Heirs of Noble Teacher

A life spent in doing good in an humble manner, ended by death on December 12, 1929, has yielded many further benefactions. It is the good fortune of the Central Bureau to co-operate in their execution.

For some years we had occasionally received contributions for the missions from a Mr. L. W. Mihm, of St. Francis, Wis. At his death it was found he had left no will, and an arrangement was made under which Rev. Eugene Gehl was authorized to settle the estate. When all claims had been adjusted, a residue of some \$3,000 remained, which the relatives of the deceased might have shared. Mindful, however, of his charitable practices, and realizing that

he had repeatedly availed himself of the offices of the Central Bureau to aid the missions, the heirs agreed to waive claim to this sum for their own use and to authorize its payment to us for the missions, according to the presumed intentions of the deceased. As a result Rev. Fr. Gehl forwarded to us \$3,223.80, the distribution of which is already under way. In his letter the Rev. Father declares:

"Knowing Mr. Mihm as we did, we felt that the sum was to be devoted to help the missions. He was very charitable and helped constantly as his means allowed, and his heirs felt he meant it for the missions. We are happy that he made you instruments in dispensing his gifts. . . ."

Thus the good that Mr. Mihm did lives after him, not only in the benefactions due to his charity but also in the spirit animating his heirs. However, his death and the transaction reported were also the occasion for our obtaining information regarding his life-time labors of love; for from the in memoriam card printed after his death we learn that the humble Mr. Mihm had been a "faithful teacher and noble exemplar of the deaf at St. John's Institute for Deaf-Mutes" at St. Francis from 1878 until 1929, and that he had received minor orders in 1917, at the age of 69. He had been born near Fulda in Germany August 8, 1848, thus attaining the age of 81 years and four months, of which he had spent 51 among the deaf-mutes at St. Francis.

Truly a life of hidden devotion, still bearing fruit in wholesome influence and in charity.

### St. Elizabeth Settlement Needs

Individuals and societies who will, as well as those who will not receive an appeal to contribute to the Christmas Fund for St. Elizabeth Settlement and Day Nursery of the C. V., are reminded of the debt still burdening our institution.

Thanks to the cooperation of those who responded to the appeal issued in 1929 and some few other benefactors, notably a non-Catholic charity foundation, we were able to reduce the debt at the bank, authorized by the Salem Convention of the C. V., from \$4,000 to \$2,800. Meanwhile but little could be done towards equipping the newly provided quarters, nor are funds available to meet the debt, much less to make a contribution to the Notre Dame Sisters who devote themselves untiringly and unselfishly to the care of the children served by the institution.

In spite of the prevailing depression it will be possible to relieve the Central Bureau of its obligations and to improve equipment of the Settlement if numerous individuals will contribute modest amounts for this purpose. Secretaries and others might pool small contributions from members and other well-wishers and forward them in a lump sum, however small. Cooperation can produce wonderful results.

The foundation of Christian charity is a definite teaching with regard to the inherent or potential dignity of every human individual. The motive of charity is not a man's lowliness, but his greatness; not his want, but his native riches and nobility; not that he is below us, but that he is our equal; not that he is the object of our compassion, but our love.

RT. REV. HENRY PARKINSON



## With the C. V. and Its Branches

### C. V. Peter's Pence Over \$800

The C. V.'s annual Peter's Pence has been forwarded to the Apostolic Delegate at Washington, Most Rev. Archbishop Fumasoni Biondi. Acknowledgment of the gift, totaling \$825.15, was received on the date of October 31.

### Bishop of Belleville Again Protector of the C. U. of Ill.

The Rt. Rev. Henry Althoff, Bishop of Belleville, accepted the invitation of the Executive Committee of the Catholic Union of Illinois to again serve as Protector of the State Branch of the C. V. Rev. Christopher Goelz, pastor of St. Philipp's parish, Edgemont station, East St. Louis, is Spiritual Director.

Consent of the Bishop and of Father Goelz was obtained on a personal call on both by the President of the organization, Mr. Anton Spaeth.—Preparations are under way for the convention to be held in May, 1931, in Edwardsville.

### In Performance of Civic Duty.

In advance of the November elections the joint committee on Legislation of the Catholic Union of Illinois and the Catholic Women's Union issued a statement on seven propositions submitted to the voters as proposed amendments to the State Constitution.

In each instance the purport of the propositions was outlined and guidance for adoption or rejection offered, the commendations of the committee being supported where necessary by detailed argument. Major consideration was given to two proposals: one providing for an exclusive state fund for workmen's compensation, the other for a city-county merger affecting St. Louis and the county of that State.

Distribution of several thousand copies of the four-page circular included sending of copies, accompanied by a letter, to the pastors and assistant priests of all parishes in which the Catholic Union and the Catholic Women's Union are represented; to the pastors of all other parishes; to Catholic educational and charitable institutions and contacts of brothers and sisters; to the President and Secretary of each affiliated society of men and women. The Catholic papers were also provided with copies, and a condensed statement was sent to a portion of the secular press.

On the matter of workmen's compensation the Union disapproved of the proposed exclusive State fund and while likewise objecting to the present system of exclusive private insurance. The method observed in New York, and in some other states, where a competitive State Fund operates along with private companies, was recommended for future consideration. The former proposal was defeated.

### Commendable Statewide Activity

While the New Jersey Branch does not compare with many other State Leagues in point of members, all its component units display creditable devotion to Catholic Action. At the Elizabeth convention no less than nine "District Reports" were submitted by delegates, representing societies in the following areas or centers:

Hudson County; Passaic; Elizabeth; Paterson; Egg Harbor; Essex County; New Brunswick.

Features of the varied activities are worthy of notice.

The Hudson County Branch conducted monthly meetings and an annual meeting; raised \$230 for charitable purposes by entertainments, \$98 having been forwarded to the Central Bureau for missions; two members contributed \$100 each towards Bishop Geyer's mission seminary in Godesberg; members promoted and attended retreats.

A special endeavor continued by the Passaic group is instruction of immigrants. The Elizabeth units made preparations for the State Branch convention, sustained their wonted activities, and sent sizable shipments of clothing to the Central Bureau. Participation in retreats, an annual luncheon, financial co-operation with St. Joseph Hospital are some of the items mentioned in the Paterson report. The Egg Harbor societies obtained an increase of 26 members, and raised \$1300.00 for a new school. Essex County notes general contributions towards the C. V. Jubilee Fund, and active supervision of legislation. The New Brunswick unit records growing interest in the lay retreat movement, and progress in support of local charities.

Interest in legislative affairs was reported by several of the units; likewise distribution of Catholic literature, including leaflets of the Central Bureau. That each group should have something worthwhile to record is worthy of notice. It is the spirit prompting such general activity that makes of this little State Branch so valuable a unit in the C. V.

### Active District Leagues

After his return from the last quarterly meeting of the Lehigh Valley League, addressed by him, Mr. Charles Korz, former President of our organization, informed the Bureau:

"It is really a treat to go before those people. I was especially impressed by the attendance of so many priests. How I do wish those conditions existed everywhere; it would mean smoother sailing for our organization and more efficient action."

\* \* \*

A stimulating feature of the District League meeting held October 12 at Stevens Point, Wis., was the "Open Forum" following the address by Mr. Herman Rauch, student and instructor at Marquette University, Milwaukee, on The Development of the Social Concept of Truth, Justice and Charity. Regarding it Rev. H. J. Ehr, pastor, writes:

"Mr. Rauch's discussion was to the point, interesting and very instructive . . . The Open Forum feature, which was freely indulged in, not only helped greatly to clarify thought on the subject under discussion but also added spice, humor and diversion. The general and prevailing opinion was: let's have some more of these informative conventions . . ."

The meeting was attended by large delegations from Marshfield, Bakerville, Hewitt, Rozellville and many Stevens Point parishioners. St. Joseph's Mixed Choir sang the opening and the closing songs. The meeting adopted a resolution relative to the conferring of the Laetare Medal upon the Director of the Central Bureau, Mr. F. P. Kenkel, concluding with the paragraph:

"Resolved, furthermore, That the members of this district solemnly promise and pledge their continued and unstinted co-operation in the future as in the past to carry out the noble aims and purposes of the Central Verein."

\* \* \*

The fall meeting of the District League of Sedgwick, Reno and Kingman Counties of the Kansas Branch of the C. V. is invariably an imposing gathering. The Catholic Day observed on October 22 last at Ost was no exception.



In spite of heavy rains and the bad condition of the roads, a large number of delegates and parishioners attended both the solemn high mass and the afternoon mass meeting. The sermon, preached by Rev. G. Birrenbach, of Colwich, treated of the duties and privileges of the laity in Catholic Action. The principal address at the mass meeting was delivered by Rev. P. Claude Enslein, O. S. B., of Seneca, who spoke on "The Progress of the Catholic Church in the U. S.," dealing also with some of the aids of the Church, Catholic Education, Catholic Literature and Catholic Action. Mr. M. Mohr, St. Marks, President of the State Branch, sketched the proceedings of the Baltimore convention of the C. V., laying particular stress on the unwavering interest of the organization in the lot of the farmer. The resolutions adopted by that convention were discussed by Mr. John A. Suellentrop, Secretary of the State Branch and Member of the Board of Trustees of the C. V. Rev. J. H. Hermann, pastor of the Ost congregation, and Mr. Jos. Spexarth, President of the District League, delivered brief addresses.

### Credit Union Notes

The fear that the present depression might militate against favorable development of a Parish Credit Union would seem to us unwarranted because of the general upward trend of savings deposits observed by banks. The reliable information on business conditions, financial questions, etc., published by the National City Bank of New York monthly, in the shape of a *Letter*, leaves no doubt on this score. The November issue of this publication, in fact, reports:

"Since the first of the year the volume of savings deposits reported in this district has shown a marked increase, and is now higher than at any time in the past. In part this appears to be a reflection of the normal tendency in times of depression for people to economize and to distrust other forms of investment. In part it is the reflection of the high deposit rates and the new regulations by some of the savings banks as to crediting of interest, which have had the effect of attracting to savings accounts a large volume of deposits not strictly of savings character."

In connection with the savings figures the difference in the effects of stock market breaks on savings deposits now and a year ago is also noted as of interest by the *Letter*. It says in this regard:

"When the crash came last Fall, the effect was to cause heavy withdrawals, apparently to protect margins. In the decline this Fall no such decrease has been noted, in fact, the effect appears to have been to increase rather than decrease savings deposits."

Evidently, then, the time is ripe for the founding of Parish Credit Unions, wherever local conditions warrant the inauguration of an institution of this kind.

\* \* \*

St. Augustine's Credit Union, of St. Augustine parish, St. Louis, established on February 7, 1930, with 33 charter members, is progressing substantially. The following notes and observations are based on data supplied by Rev. J. A. Dubbert, pastor, as of November 20:

Membership 92. The question of enrolling school children has been discussed but no decisive action taken. The Board of Directors plan to promote membership among this group later. A small number of minors have been admitted on the same terms as adults.

Entrance fees into the union total \$23.00, money paid on shares \$2852.25, and deposits \$26.50. Interest amounts to \$62.30, yielding a total of \$2964.05 as receipts. This sum is represented by \$1411.80 cash on hand and \$1552.25 loans to members.

A favorable development in this union, apart from the number of members and the amount paid on shares, is the comparatively early entrance into the loan service. In some unions a longer period is required for members to become accustomed to availing themselves of this service. In this case, more than one-half of the capital is loaned at present, with two applications pending, and 25 loans granted, some of which have been repaid. The largest loan made was for \$250, the smallest for \$30.00. Loans were made to enable members to pay for repairs on their homes, to meet physicians', dentists' and other bills, to purchase furniture, to put in a coal supply, and for other similar purposes.

The development has proceeded along normal lines, and is quite favorable. There is no reason why the membership should not be increased, since the parish numbers several hundred families, providing much excellent material to draw from.

\* \* \*

Steady, wholesome development is also characteristic of Lincoln St. Mary's Credit Union, of Lincoln, Ill. According to a statement received from Rev. Leo P. Henkel, pastor of St. Mary's parish and President of the Union, the loan feature has been well developed, the number of loans granted being almost half as large as that of the members. Since loaning to members is a very important function of the Credit Union, this development is a wholesome sign.

Organized February 15, 1930, this Union obtained charter on February 19, and began to function March 3, with 11 members. At present (November 24) 50 members are enrolled, deposits on shares being \$717.00. Twenty-three loans were made, 14, totaling \$620.00, being in force. Mr. Alois M. Feldman is manager, the office being conducted in the printing plant of Feldman and Gordon.

\* \* \*

St. Peter's Credit Union, established in St. Peter's parish, Jefferson City, Mo., has payments on shares amounting to approximately \$10 per member. The following data were supplied by the manager, Mr. Theo. B. Schulte:

Organized April 30, 1930; charter obtained May 2; present membership, 29; payments on shares, \$280.63; number of loans made, 3; amount loaned out, \$160, the loans thus averaging slightly above \$50.

\* \* \*

Some services rendered by St. Andrew's Credit Union, St. Andrew's parish, St. Louis, the first Credit Union established in the state after passage of the Enabling Act, are summarized thus by Mr. L. Barhorst, officer of the Union and chairman of the Credit Union Committee of the C. U. of Mo.:

"Many members of our Credit Union have assured us they had not learned to save systematically until they joined the Credit Union. With its aid and by virtue of the habit of saving they had cultivated as members they have been enabled to carry on in spite of the depression without being forced to solicit outside help.

"The Union provided funds for several members to pay off mortgage notes, relieving them of the fear of foreclosure under which they were living.

"It provided funds for the payment of taxes, saving some members penalties amounting to 24 per cent.

"It enabled members to pay insurance premiums when due, thus protecting the beneficiaries whose interests would have otherwise been endangered.

"It made arrangements for renewal of real estate loans, saving members extra commissions."

This Credit Union has allowed more than 300 loans during the three years of its existence. A re-



report of the Treasurer shows that all matured loans have been repaid and that all present loans are being paid off promptly. The Union experienced several cases of delayed but not one of defaulted payment.

\* \* \*

There were 974 Credit Unions in the United States in 1929, the Bureau of Labor Statistics reports, compared with 284 Unions in 1925. During the same period the membership increased from 7,779 to 264,908. Their resources during this period grew from \$10,706,099 to \$24,065,407. In 1929, the loans granted by these societies reached a sum of more than \$60,000,000.

#### Fifty Years Secretary of a Benevolent Society

The St. Louis Benevolent Society, known as the "Alte Verein" and the Deutsch-Römisch-Kath. Unterstützungs-Verein in St. Louis, on November 9 observed an exceptional anniversary, the golden jubilee of service of Mr. George G. Ernst as Secretary. Elected in 1880, Mr. Ernst has served in that capacity continuously ever since, and was re-elected for another term, in spite of his being in his eighty-third year. He has attended and recorded the transactions of more than 600 meetings of the society. At the jubilee meeting he was presented with \$50 in gold and a bouquet of golden chrysanthemums. Rev. Hy. S. Kister, pastor of St. Liborius parish and Spiritual Director of the Society, delivering a congratulatory address.

The "Old" Society, founded in 1847 as a city-wide organization, is the unit represented by "Papa" John Amend at the first and subsequent conventions of the Central Verein. It has ever been a faithful and active unit in the C. V., and since the organization of the Catholic Union of Missouri is so of this State Branch. Mr. Ernst for many years attended conventions of the C. V. and the State League, and died, in spite of his advanced age, planned to be present at the Diamond Jubilee convention; ill health and other adverse circumstances at a late hour prevented his attendance. The Central Bureau has a devoted champion in Mr. Ernst and a loyal co-operating unit in the Society.

#### Earliest C. V. Proceedings at Last in C. B. Archives

Years of search and inquiry for the earliest records of C. V. conventions have at last been rewarded. The manuscript proceedings, a book of 66 closely written pages, recording the deliberations and transactions of the first ten conventions, have now been deposited in the Central Bureau Archives.

The long sought volume was presented to the C. V., through Mr. Charles Korz, Honorary President, by Mr. George Oelkers, of Newark, N. J., son of the late John B. Oelkers, President of the C. V. from 1902 to 1911. By this utterly unique accession the Bureau's collection of "Protokolle" of the conventions of the C. V. becomes complete. Until this volume was received we had the records of the first ten years of C. V. history only in pencil copy.

The proceedings of the first five conventions—the meeting called to convene in St. Louis in 1859 was postponed for a year—but held in the city named—are recorded in plain script, without any ef-

fort at embellishment. The record of the Zanesville, O., convention of 1861 is prefaced by a decorative pen-drawing, that of the next meeting—held at Syracuse in '62—and several subsequent records being in part illuminated. A full page drawing in black and gold introduces the record of the 9th general convention at Erie, Pa. (1864), which drawing was reproduced in the November issue of this publication.

#### The Knights of St. John on Trinidad

It is probably not well known that the Knights of St. John, twenty-one of whose branches are affiliated with the C. V., have strong and active Commanderies on the Island of Trinidad, an English colony off the coast of South America.

The *Catholic News*, published at Port-of-Spain, frequently reports on and commends their activities. Thus a recent initiation, conducted at Sangre Grande, granted that well edited paper an opportunity to declare that the addresses delivered on this occasion "were of more than usual excellence, and were in many cases such as to lead to practical results." As was shown, "one could not but feel that the cause of Catholicism, connoting all that is best in private and public life, had recruited adherents of ever-growing fervor, who were prepared to undergo any sacrifice for it."

Attempts to force divorce on the people in the Island of Trinidad, several times unsuccessfully undertaken, are to be renewed. In this regard the article referred to comments:

"The question of divorce will soon be reopened. Its advocates have already won a tactical victory, we are informed, in that they have induced the Colonial Office to order the introduction of a Divorce Law in the local Legislature, which, however, will not be regarded as a Government measure, but will be left to an open vote.

"We must rally our forces to prevent its enactment. The Order has an important part to play in the coming fight, and the meeting at Sangre Grande has done a lot to stimulate that unity in action which is essential for success."

#### Co-Operation in a Fine Charity

Not infrequently charity organizations, both in Germany and Austria, apply to us for information regarding the death, marriage, or whereabouts in our country of men or women emigrated to America. While at times we are able to obtain the desired information from public offices, at other times we must seek the co-operation of members, residing in the cities or towns where the persons sought are said to be or have been located. To engage in efforts of this kind is to perform an act of charity which, in not a few cases, may be of far-reaching influence.

Among recent cases of this nature one is of particular interest because of the prompt settlement of the inquiry, referred to the Bureau by the Deutsche Caritasverband, with headquarters at Freiburg. It concerned two brothers who came to America from a small community in Baden, going to a certain industrial center in Ohio, from where they wrote their mother quite regularly until sometime in February of this year. Their letters having ceased, the mother worried, and consequently the parish priest addressed the Caritasverband with a request to



trace the two young men, if possible. With the aid of one of our members, Mr. Ray J. Nunninger, we succeeded in obtaining the requested information regarding the present condition and address of the brothers, and by this time the mother knows that her boys are still living, and where they may be found. She has also been told that their neglect to communicate with her was prompted chiefly by the fact that they were unemployed most of the time lately.

### The Apostolate of Second-Hand Books

As we have stated on former occasions, books sent to us for disposal are carefully sorted, and, while some find a place in our Library, a considerable number of donated volumes, besides some purchased by us, are forwarded each year to missionaries and institutions in mission countries. Among those thus provided for during the past five or six years there are several Carmelite monasteries in Southern India. It is not surprising therefore the Prior of St. John's Monastery, Mutholy, Travancore, should now write us:

"We hear that you are giving away to missionaries Christian and religious books as second-hand books. We will be very glad, and will be greatly obliged to you, should you send us too some of these books. The volumes we are most in need of are those containing sermons, instructions for retreats and meditation. So let us assure you that we shall be most grateful for any assistance your charity may extend to us."

It is hardly necessary to say that a small lot of books was forwarded to St. John's Monastery forthwith. Since numerous appeals of the same kind reached us, gifts of books are always welcome. Volumes that have not been opened for years by their present owners come as a godsend to some priest or scholastic in the Carmelite monasteries of Southern India, or some lonely missionary, who has served for many weary years in some far away, lonely corner of the vineyard.

### What a Book-Rack-Tender Can Accomplish

An order for two hundred copies each of the following three pamphlets, "A Study of the Four Miracles", "Memoirs of a Leper Girl", and "The Death of the Cross", intended for sale at St. Peter's Church, Chicago, was accompanied by the following remarks:

"Undoubtedly these brochures are appreciated by those who buy them, and accomplishing a great deal of good, otherwise we could not have disposed of the large quantities obtained from you."

The writer, Mr. Jos. A. Wagner, Secretary-Treasurer St. Peter's Conference, St. Vincent de Paul Society, has assuredly demonstrated what an interested book-rack-tender may accomplish.

### Remailing of Catholic Periodicals

Those co-operating with the Bureau by sending us Catholic magazines, intended for distribution to missionaries both at home and abroad, will be glad to learn from a communication, addressed to us by Rev. A. C. Riester, S. J., stationed at Holy Rosary Mission, South Dakota, how greatly an activity of this kind is appreciated. The missioner writes:

"The Indians like to read. You cannot imagine how much the magazines and papers you send mean to them. They have nothing much to do with their time and they have daily papers, so they depend on the Blackrobe for reading material. Last year we distributed about three thousand Catholic magazines, not to mention the many Catholic papers. These magazines and papers teach them much about our Holy Religion and give them holy and inspiring thoughts."

### Regarding C. B. and S. J.

Renewing the subscription for a copy of our monthly, hitherto addressed to the Franciscan Fathers at Lindsay, Nebraska, who resigned the parish to the secular clergy, Rev. J. L. Zaplotnik asks us to henceforth send it to the parish, "since I wish the high school students to read it."

This request reminds us of our oft repeated suggestion that societies should subscribe for a copy of *Central Blatt and Social Justice* for the Catholic high school of their parish, whose pupils should be interested in the discussion of both the social and economic problems to which our journal is largely devoted.

### Miscellany

St. Mary's High School, at Bird Island, Minnesota, was added to our subscription list by the pastor of St. Mary's parish, Rev. A. Scholzen.

Previous benefactors again remembered the Endowment Fund during November, several by way of adding a dollar or more to their subscription for *C. B. and S. J.*

Thus Rev. L. Kaluza, Wisconsin, following a practice observed by him for a number of years, sent us \$3 in addition to his subscription; the Capuchin Fathers of an Ohio parish \$3, and N. N. in Ohio \$1 in the same manner. \$5 was received from a non-member, Mr. S. J. Nottingham, Missouri, who has repeatedly aided the fund.

The "Proceedings" of the 36th Annual Convention of the Cath. Union of Illinois, held at Chicago in May, only recently published, contain, apart from the synopses of the sermon and the addresses delivered on this occasion, the resolutions adopted and the reports of the Committees on Organization and Legislation, and also those of representatives of the District Leagues of Clinton County, Chicago and Central Illinois.

All of them are replete with information revealing earnest desire on the part of the officers and many of the members to seriously engage in Catholic Action.

An article printed in the October issue of *C. B. and S. J.*, "Proclaiming a Christian Social Principle," later found its way into *The Canadian Co-operator* of Brantford, and several Canadian newspapers. Its burden was a summary of some of the views expressed at the Canadian Co-operative Congress, held in Toronto in July, and noting their proximity agreement with the tenets of the Christian Social School. The article seems to have aroused no slight measure of interest, since even now it has elicited a rejoinder in an editorial printed in *The*



mer's Sun, of Toronto, issue of November 13, under the title: "Co-operative Philosophy." The newspaper is the "official organ of the United Farmers of Ontario." Apparently the matter will rest there, as a reply to the rejoinder is to be sent to the editor of the Toronto publication. The attention paid the original article, especially in Ontario, is all the more remarkable because of the widespread indifference in our country to similar expressions of opposition on essentials of social and economic reform.

### Books Reviewed

Marsch, Rev. Ph., O. M. I. Confession as a Means of Spiritual Progress. Transl. by Rev. F. A. Marks. B. Herder Book Co., St. Louis, 1930. VIII and 242 pp. Pr. \$1.75.

Many books have been written on Confession. Most of the works, however, treat of the Sacrament primarily as a means of cleansing the soul from sin, particularly from mortal sin. They may be said to present almost exclusively to the purgative way.

The present work belongs wholly to the illuminative way. There is no specific treatment of the Confession of mortal sin. True to its title, the book deals with the sacrament as a means, and a very positive means, of progress in the spiritual life.

In presenting his matter, the author is devout enough to please the most religious temperament; mild enough to appeal to the most virile piety; and kind enough to satisfy the most exacting theologian. Though never dogmatic in tone, the book breathes a calm conviction which will set at rest the most perturbed conscience. The translation is all done.

V. REV. CLEMENT NEUBAUER, O. M. Cap.

Reber, Dr. Konrad, and Hinderberger, Anton. Religiöse Funkansprachen. Herder and Co. Freiburg, 1929. VIII. and 248. Pr. \$1.35.

This work comprises a series of twenty sermons, broadcast over the Station Stuttgart-Freiburg in 1928. The editors themselves and six other prominent preachers delivered the talks. Christ is taken as the central theme of such timely topics as: Christ and Truth, Christ and Peace, Christ and the Church, Christ the King, Christ and the Saints, Christ and the Dead. Some of the truths are developed and illustrated in the lives of such heroes as St. Augustine, St. Ignatius, Martyr, St. Elizabeth, etc.

The fundamental truths of our religion are presented to a mixed audience, yet formal polemics are not in evidence. This series, if translated, could be used in our country as beneficially as in Germany.

V. REV. CLEMENT NEUBAUER, O. M. Cap.

Reilly, Rev. A. M., O. P.: The Sacraments and the Commandments. Discourses on Various Occasions. VI and 306. B. Herder Book Co., St. Louis, 1929. Price, \$2.25.

Two essential helps to sanctity are placed at our disposal by Almighty God, the commandments of God, which are the norm of our life, and the sacraments which are the channels of God's graces. A most lucid explanation of these God-given means to obtain our eternal salvation is contained in Fr. Reilly's book The Sacraments and the Command-

ments. These all-important topics are represented to us in a simple but sublime manner. Just as solid food produces health and vigor in the body, so also sound and sane principles furnish substantial nourishment for our souls. The illustrations drawn from the most sublime of all models found in Holy Scripture can hardly be surpassed in the production of salutary effects.

One becomes more enthused, more reverent and more grateful towards the Church and its Divine Founder by reading these discourses. They set forth our duties in all their strictness but are followed by the soothing layer of consolation which their fulfillment entails. Armed with the weapon of unflinching, uncompromising adherence to truth, the author in plain yet dignified language attacks the besetting evils of our modern times. The Sacraments and the Commandments contains much of the moral theology which is not only useful but also necessary for every man to know.

This book will prove a favorite not only among the clergy but it should be extremely welcome to every lay-man.

Lastly The Sacraments and the Commandments has a peculiar attraction because in it the preacher does not "preach himself," but the "Word of God," and that alone.

FR. GREGORY VAN DER BECKEN, O. M. Cap.

### Received for Review

Spohr, Msgr. Karl. Der Auswanderer in Amerika. Vorteile und Nachteile. Bonifacius-Druckerei, Paderborn, 1930. 170 S. Paper covers, 90 cents. Cloth, \$1.10.

Kleinschmidt, Dr. P. Beda O. F. M. Auslandsdeutschum und Kirche. 2 Bde. Schriftenreihe der Forschungsstelle für Auslandsdeutschum und Auslandskunde e. V. Münster i. W., Bolandgasse 1. Aschendorffsche Verlagsbuchhandlung, Münster i. W. 1930. Cloth, vol. I. 343 p. vol II. 449 p.

Breitenstein, D., O. F. M. Die sozialistische Erziehungsbewegung. B. Herder Book Co., St. Louis, Mo., 1930. Cloth. 209 p. Price, \$1.50.

Der Wanderer-Kalender f. d. J. 1931. Mit zahlreichen Illustrationen. Wanderer Printing Co., St. Paul, Minn., XLVIII and 96 p.

Caritaskalender 1931. Herausgegeben vom Deutschen Caritasverband, Caritasverlag, Freiburg i. Br., 88 p.

Hoheisel, Pfr. Carl. Sakraments-Kalender f. d. Jahr 1931. 21. Jahrg. Selbstverlag Pfr. C. Hoheisel, Lindenau (Schlesien), 128 p.

Heilmann, Dr. Alfons. Regensburger Marien-Kalender f. d. Jahr 1931. 66. Jahrg. Prämie des "Ohio-Waisenfremd", Columbus, Ohio. Verlag Fred. Pustet Co., N. Y., and Cincinnati. 96 p.

Grisar, H., S. J. Martin Luther, His Life and Work. Adapted from the 2. German ed. by F. J. Eble, M. A. Ed. by Arthur Preuss. B. Herder Book Co., St. Louis, 1930. Cloth, 600 p. \$5.00.

Mainage, Rev. Theo., O. P.: Immortality. Essays on the Problem of Life after Death. Transl. from the 4. French ed. by Rev. J. M. Lelen. B. Herder Book Co., St. Louis, Mo., 1930. Cloth, 270 p. \$2.25.

Vaissiere, Jules de La, S. J. Educational Psychology. Transl. fr. the 5. French ed. by S. A. Raemers, M. A., Ph.D. B. Herder Book Co., St. Louis, 1930. Cloth, 385 p. Price \$2.75.

Our Last Moments. Official Booklet of the Pious Union of St. Joseph's Death. Benedictine Press, Mt. Angel, Ore., 1929. 32 p. Price, 10 cents.



## Central-Blatt and Social Justice

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Das Komitee für soziale Propaganda:

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Europäische Grosstadtseelsorge.

Veranlasst wurde nachstehende kl. Abhandlung durch den Wunsch der Redaktion dieser Blätter, unsren Lesern Einsicht zu gewähren in jene Unternehmen der Grosstadtseelsorge Deutschlands und Oesterreichs, die bei uns unter dem Namen Parish Welfare Work sich Bahn zu brechen beginnen. Der auf diesem Gebiete erfahrene Verfasser weilte jüngst in unsrem Lande und liess sich gerne bereit finden, auf unser Ersuchen, die Darstellung abzufassen, einzugehen.

Soll man die europäische Grosstadtseelsorge in kurzen Sätzen charakterisieren, so muss man sagen: sie leidet unter der Entwicklung der Verhältnisse, die seit Jahrzehnten und mehr, völlig andere Menschen und auch völlig andere Lebensbedingungen geschaffen haben. Das seelsorgerliche Ideal: "Ich kenne die Meinen und die Meinen kennen mich" ist für die Grosstadt- und Industrieverhältnisse vielfach zur Illusion geworden. Die alte Pfarrgemeinde in sozialer Einheit und Geschlossenheit besteht nicht mehr. Der moderne Mensch, dessen religiöses Leben ohnehin oft nur aus einigen Resten seines Kindheits-Religionsunterrichtes besteht, steht religiös isoliert da. Sein minimales religiöses Leben findet keine Anregung, keine Bereicherung, keinen Schutz. Die lebendige Gemeinschaft der Pfarrfamilie fehlt eben. Ist die Kirchenentfremdung dieser Menschen psychologisch nicht voll und ganz zu verstehen? Ja sie ist zu verstehen. Und doch bedeutet jede einzelne Seele, die der Kirche so entfremdet wird, ein Fortschreiten des furchtbaren Zersetzungsprozesses der Pfarrfamilie. Und je weiter dieser Zersetzungsprozess voranschreitet, umso schwieriger wird die Seelsorge.

Die Seelsorge in der Grosstadt und in den Industriegebieten leidet unter der Entwicklung der Verhältnisse. Nicht rasch genug hat man diese Verhältnisse erfasst. Neue Stadttheile entstanden und entwickelten sich unheimlich rasch; Fabriken, Geschäftshäuser, Wohnhäuser, aber — keine Kirchen! Wenn man in Wien z. B. Pfarrgemeinden mit 80,000 Seelen zählt, so kann man das ruhig als eine seelsorgliche Unmöglichkeit bezeichnen. Wir sehen hier die Früchte des Liberalismus, der in Österreich vor allem einst ein grosses Wort zu sprechen hatte. So wurde die Zahl der aus

der organischen Verbindung mit Pfarrgemeinde herausgerissenen Katholiken (man bezeichnet sie gewöhnlich mit dem Worte "Taufschein Katholiken") grösser und grösser. Immer kleiner wurde die Zahl derer, die die Stimme der Kirche noch vernahmen. Umso eindringlicher aber wurde nun ein anderes Evangelium verkündet, das des Sozialismus, in Österreich besser Bolschewismus genannt und das des Freidenkerthums. Für alle, die nun dem Leben der Kirche schon entfremdet waren, bedeutete das wirklich "frohe Botschaft". Eine ganz erschreckende Abfallsbewegung setzte ein und diese ist gegenwärtig der Hauptfeind der Grosstadtseelsorge. Dem kirchlichen Leben entfremdete Katholiken sind ja der beste Boden für die Propaganda des Freidenkerthums, das sich Unglaubliches leistet.

Zu Beginn des gegenwärtigen Jahres warb in Berlin der Verein für Freidenkerthum trotz vielfacher Proteste der katholischen und evangelischen Zeitungen mehrere Wochen hindurch um Anhänger. Die Propagandawagen, welche die schmutzigsten Verhöhnungen der Religion zur Schau stellten, fuhrten durch die Strassen Berlins und der Vororte. Da war zu sehen die Karikatur des heiligen Vaters mit der Unterschrift: Die Welt muss dumm bleiben! — Ein Priester, der eine Kuh melkt, die ein Bauer füttert, mit der Unterschrift: Je näher das Kloster, umso ärmer der Bauer! Ein Priester als Spinne in einem Spinnweben dargestellt mit dem Text: Lass die Kindlein zu mir kommen! — Es wurde aufgeführt zur Theateraufführung der "Wanderratten" zu kommen. Die "Wanderratten" sind eine kleine Schar junger Schauspieler, die sich den Kampf gegen das Priesterthum zum Ziel gesetzt haben. Das Stück, das sie meist aufführen, heisst: Es werde Licht! Es ist eine geistlose Besudelung der christlichen Religion. Selbst das grosse Schauspielhaus musste dieser Freidenkerpropaganda dienen. Trotz des Protestes vieler Besucher wurde allabendlich die katholische Kirche lächerlich gemacht. Unter dem Beifall des Publikums tanzten Schauspielerinnen, als katholische Ordensschwwestern gekleidet, über die Bühne, das Zeichen des heiligen Kreuzes in verzerrter Form machend.

Um halbwegs ein Bild zu geben, welche ungeheuren Schwierigkeiten die Seelsorge namentlich in der Grosstadt und in den Industriegebieten gegenübersteht, muss ich noch die rastlose Unterminiarbeit der ausgesprochenen Freidenkerverlage erwähnen. Der Freidenkerverlag Leipzig-Lindenau z. B. gibt ganze Bibliotheken heraus: eine wissenschaftliche Bibliothek, eine Theaterbibliothek und eine Agitationsbibliothek. Durch die Agitationsbibliothek werden Hefte zu 10 und 20 Pfennig in Massen unter das Volk geworfen. Diese Schriften rütteln an allem, was uns heilig und theuer ist. Das Heft "Die Gottespest" trägt das Motto: "Wenn es einen Gott gäbe, müsste man ihn abschaffen!" Es strotzt geradezu von Gotteslästerungen. Ein anderes Heft "Wir brauchen keinen Gott" enthält die Aufforderung: "Die Kruzifixe in den Ofen zu stecken, die Monstranzen und Kelche in nützlich



schirre zu verwandeln, die Kirchen als Pferde-  
lle zu benützen, die Geistlichen und Ordensschw-  
ern in das Glockenhaus zu hängen". Der ge-  
ante Verlag hebt mit Stolz hervor, dass zumal das  
ft "Die Gottespest" seinen Gang durch die ganze  
lt gemacht habe, in fast alle modernen Sprachen  
ersetzt sei und unaufhörlich in Hunderttausenden  
Exemplaren gelesen werde.

Die Grosstadtseelsorge hat also zu rechnen eines-  
theils mit Katholiken, die durch die Zersetzung der  
Pfarrfamilie der Kirche entfremdet wurden, nur  
sicherlich im besten Fall mit ihr verbunden sind, und  
andertheils mit regster, diabolischer Propaganda  
geschworener Religions- und Gottesfeinde.

Deshalb hat die Seelsorge auch das zweifache  
Ziel: religiöse Vertiefung der noch Getreuen und  
evangelische Arbeit dem Neuheidenthum gegenüber.  
Um dem ersten Ziele näher zu kommen, fördert  
man vor allem die liturgische Bewe-  
gung. Man hofft mit Recht durch das tiefere  
Eindringen in die Liturgie der Kirche auf inner-  
liche, tiefere Katholiken. Die Erfahrung zeigt  
sehr schön, seit Jahren wird in dieser Hinsicht sehr  
erfolgreich gewirkt von der Benediktinerabtei  
Maria Laach in Deutschland und dem Augustiner-  
Priorat Klosterneuburg in Österreich.

Weiters sucht man die religiöse Vertiefung der  
Katholiken zu fördern durch Theilnahme an Ex-  
kursionsreisen. Von Holland ausgehend über  
Deutschland nach Österreich vordringend, hat ja die  
Exkursionsbewegung gerade im letzten Jahrzehnt  
einen grossartigen Aufschwung genommen. Und  
auch in Österreich ist man gegenwärtig daran,  
diese Bewegung noch besser auszubauen.

Soweit es sich unter den gegebenen Verhältnissen  
machen lässt, sucht man auch dem Ideal der  
Pfarrfamilie wieder näher zu kommen, wenigstens  
das Pfarrbewusstsein zu stärken.

Diese innere Arbeit ist zum Grosstheil unerläss-  
liche Vorarbeit für die eigentliche, apostolische  
Arbeit der Seelsorge. Das Her-  
kommen an die Abgefallenen, an die der Kirche  
Entfremdeten ist ein eigenes Problem für die Seel-  
sorge. Man muss bedenken, dass der Priester in  
vielen Bezirken der Stadt gar nicht gehen kann,  
weil er weniger in solchen Familien sich blicken lassen  
darf. Es ist vorgekommen, dass man Kranke  
nicht pflegte versagte, bevor man eine  
Ordensschwester zum Kranken liess. Selbst  
sterbenden wurde der Priester, nach-  
dem sie verlangten, verweigert, weil  
man nicht wollte, dass sie am Sterbebette sich noch  
mit der Kirche aussöhnen.

Diese Verhältnisse haben dazu gedrängt, den Ein-  
fluss der Seelsorge indirekt hineinzutragen in  
diese Stätten der geschworenen Kirchenfeindschaft.  
Man benützt immer mehr das Laienapostolat.  
Was der Aufruf des Papstes zur "actio  
catholica" fordert, das wurde in den Gebieten obiger  
Verhältnisse schon Jahre früher als dringende  
Bedürftigkeit gefühlt.

Die "marianischen Kongregationen" und beste-  
hende Vereine wurden mehr, denn früher, zum  
Apostolat herangezogen. Doch immer mehr zeigte

sich, dass diese Laienhilfe für die Seelsorge in den  
geschilderten Verhältnissen nicht ausreiche. Eine  
Reihe von Apostolats-Organisationen wurde ins  
Leben gerufen. Ich nenne nur einige, wenn ich den  
"Johannesbund" in Leutesdorf am Rhein, die "Caritas  
socialis" in Wien, die "Missionsgesellschaft vom  
Weissen Kreuz" in Meitingen bei Augsburg an-  
führe. Der Seelennoth der Grosstadt und der In-  
dustrieorte kommen diese und andere Organi-  
sationen entgegen, wenn sie den Seelsorgern  
berufliche Seelsorgehelfer an  
die Seite stellen. In den sogenannten "Pfarr-  
schwestern" oder "Gemeindeschwestern" bildet sich  
ein eigener Typ von Ordensberufen. Nach diesem  
Typ moderner Orden ruft die Grosstadtseelsorge:  
die religiösen Übungen des Gemeinschaftslebens auf  
ein Minimum beschränkt, Verzicht auf irgendwelche  
Tracht, dafür aber die Einzelnen sorgfältig durch-  
gebildet und tief fundiert im geistlichen Leben, voll  
Opfermuth und Opferbereitschaft! "Mitten in  
der Welt, aber ganz und gar nicht von  
dieser Welt", das ist das Ordensideal dieser  
Seelsorgshelfer im Sinne der "actio catholica".

Auch alte Orden der Kirche fühlen dieses Be-  
dürfnis und stellen ihre III. Orden auf dieses  
Apostolat ein. In Berlin besteht eine solche mo-  
derne Schwesterngemeinschaft für Seelsorgshilfe im  
Anschluss an den Dominikanerorden. In Süd-  
deutschland haben die Franziskaner aus ihren Ter-  
tianiern der Grosstadtseelsorge solche Schwestern  
gestellt. In Österreich haben die Oblaten St. Benedikts  
(eine Art III. Ordens der Benediktiner) eine  
juridisch selbstständige Apostolatsorganisation im  
Sinne der "actio catholica" geschaffen. Sie nennt  
sich "Vereinigung der Caritas-Oblaten vom heiligen  
Benedikt" und hat als Kern wiederum so eine mo-  
derne Schwesterngemeinschaft für Seelsorgehilfe,  
die "Oblatenschwestern".

Es bedarf einer eigenen Berufung, sich in solch  
einer Schwesterngemeinschaft ganz der Seelsorge-  
hilfe zu widmen, denn diese Hilfsarbeit im Dienste  
der Grosstadtseelsorge trägt an sich viel Enttäu-  
schung ein und stellt deshalb grosse Anforderungen  
an Opfermuth und Idealismus. Ausserdem werden  
aber von den einzelnen Schwestern noch persönliche  
Opfer verlangt, die sich aus dem Mangel der nöthig-  
sten Mittel ergeben, um diese zeitnothwendige In-  
stitution hochzubringen.

Darf ich dies noch kurz an Hand der zuletzt  
genannten Oblatenschwestern St. Benedikts, die ich  
seit einigen Jahren leite, zeigen?

Eine gemiethete Wohnung ist das Heim von 8  
Schwestern. Als "Pfarrschwestern" sind sie unter  
Tags in den einzelnen Pfarren thätig. Im Auftrage  
des Pfarrers müssen sie Apostaten nach-  
gehen, Personen aufsuchen, die in wilder Ehe  
leben, oder solche, die ihr Kind nicht zur  
Taufe bringen wollen; sie müssen die Armen der  
Pfarre in Evidenz halten, deren Hilfsbedürftigkeit  
überprüfen und besonders in armen Familien Tage  
und Wochen lang den Haushalt führen, wenn es  
noththut. Sie thun das alles um Gottes Lohn. Was  
sie zum Leben brauchen, erhalten sie von der Lei-  
tung der Vereinigung, soweit es möglich ist.



So weit es möglich ist! Das ist eine harte Bedingung und es verlangt Opfermuth, auf dieselbe einzugehen. Die Pfarren sind nämlich nicht in der Lage, an die Vereinigung so viel zu zahlen, als nöthig wäre, um die Schwestern mit allem Nothwendigen zu versorgen. Was die Pfarrer leisten, das reicht, um für Wohnung und Kleidung zu sorgen und um für Krankheit und Alter etwas zurückzulegen. Durch regelmässige, kleine Gaben von Wohlthätern wird ermöglicht, dass die Schwestern morgens und abends gemeinsam sich bescheiden den Tisch decken können. Und Mittags? Mittags erhalten die Schwestern bald in dieser, bald in jener Familie der Pfarre, in der sie angestellt sind, einen Mittagstisch. Das sind Opfer! Doch die Schwestern sind heiter und guter Dinge und überlassen sich ganz der göttlichen Vorsehung, die bald dort und bald da einen Wohlthäter erweckt.

Die Zersetzung der Pfarrfamilie und die regste Propaganda für den Kirchenaustritt bereiten der Grosstadtseelsorge die grössten Hindernisse. Wenn man auch durch die "liturgische Bewegung" und durch die "Exerzitienbewegung" das Gemeinschaftsbewusstsein der Pfarrfamilie recht zu fördern und so neu zu beleben sucht, wenn auch das Laienapostolat im Sinne der "actio catholica" eine bedeutende Seelsorgehilfe darstellt, und wenn auch verschiedene, den Verhältnissen entsprechende Schwesterngemeinschaften mit grösstem Opfermuth und grösstem Idealismus sich ganz der Seelsorgehilfe widmen und hingeben, so kann man doch nur mit einem gewissen Bangen in die Zukunft schauen!

Doch, wir werden alles thun, was an uns ist! Letzten Endes ist ja doch Gott, der Allmächtige, Herr über alle Verhältnisse, in Seiner Hand liegt letzten Endes auch das Schicksal der europäischen Grosstadtseelsorge.

F. NORBERT SCHACHINGER, O. S. B.  
Kremsmünster, Oesterreich.

In einer Zeit, in welcher die thörichte materialistische Weltanschauung um sich greift und der Mammonsteufel umhergeht, haben die Zeitungen unsittliche Lehren verbreitet und die bedenklichsten Sätze den Gebildeten, ja den Gelehrten eingeflösst. Wenn im Erfolge die Rechtfertigung des Handelns liegt, dann ist der die Schlechtigkeit abhaltende Wall zerbrochen; wenn dem Erfolge jeder sich zu beugen hat, so wird die Triebkraft edlen Strebens geradezu vernichtet.

PROF. H. WUTKE, i. J. 1875.

Das katholische Deutschland leidet immer noch unter dem Blutverlust der Säkularisation und unter dem Ghetto des 19. Jahrhunderts. Seine Widerstandsform, der Partei- und Vereinskatholizismus, ist zu wenig aus katholischen Urkräften geboren, um es mit ganz starkem Leben zu erfüllen. Sehnsüchtig schauen wir aus nach der katholischen Aktion. Zugleich wollen wir das Erbe katholischer Bildung pflegen und seine verschütteten Schätze ans Licht fördern.

DR. OTTO KUNZE.

## Aus Central-Verein und Central-Stelle.

Brücken der Liebe müssen geschlagen werden zwischen den, die mit uns das gleiche Evangelium lesen und denen, die mit uns die gleichen Psalmen beten. Als müssen Bauer und Industriearbeiter, Bürger und Akademiker, erwerbsthätige und studierende Jugend, Mittelstand und Industrie sich die Hände reichen und sprechen: Bruder, dein Leben ist mein Leben, dein Tod wäre mein Tod. Die in der Stadt und Industrie müssen ein Herz haben für die Sorgen des Landvolkes und umgekehrt.  
Kard. Faulhaber.

### Leitsätze für die Katholische Aktion.

Obleich im Besonderen für die Diözese Rotterburg bestimmt, besitzen die von der vom 12-14 Oktober abgehaltenen Diözesansynode jenes württembergischen Kirchensprengels angenommenen Richtlinien für die Katholische Aktion allgemeine Bedeutung. Es wird nicht schwer halten, zu erkennen, wie unser C. V., unsere Staats- u. Distriktsverbände, und ebenso die Einzelvereine ihre Stelle in einer nach grossangelegten Gesichtspunkten geleiteten allgemeinen kathol. Aktion einzunehmen vermöchten.

Auch darauf sei hingewiesen, dass der C. V. seit Jahren, ja seit Jahrzehnten bestrebt war, die bestehenden Vereine im Sinne der Beschlüsse der Rottenburger Synode, die unter dem Vorsitz des H. E. Hrn. Bischofs Dr. Sproll tagte, zu erhalten, entsprechend den Bedürfnissen der Zeit und des Ortes; oder solch neue Vereine zu gründen, die denselben Anforderungen Genüge leisten könnten. Daher das Bestreben Arbeitervereine zu gründen, das leider auf so wenig Verständnis stiess, und in jüngsten Jahren die mit mehr Erfolg unternommene Gründung von 'Credit Unions.' Und ist nicht selbst die C. St. hervorgegangen aus der Erkenntnis, dass eine derartige Anstalt den Bedürfnissen der Zeit und den besonderen Bedürfnissen des C. V. entspräche?

Der betf. von der Rottenburger Synode aufgestellten Richtlinien erklären:

1. Die Katholische Aktion baut sich auf dem katholischen Vereinswesen auf, sie erfordert also nicht eine eigentliche Vereinsorganisation.
2. In jeder Pfarrei sind die Vereine und Organisationen zu gründen oder lebendig zu erhalten, die den Bedürfnissen der Zeit und des Ortes entsprechen.
3. In unseren Vereinen ist der religiöse und apostolische Geist zu wecken und zu pflegen.
4. Jeder Verein muss zunächst seine statutarische Hauptaufgabe erfüllen. Nach Bedürfnis kann ihm die eine oder andere Nebenaufgabe zugewiesen werden; die Nebenaufgabe soll aber in der Richtung der Hauptaufgabe liegen.
5. Die leitenden und führenden Männer und Frauen der Vereine sollen in regelmässigen Zusammenkünften über gemeinsame Angelegenheiten, über die Erfüllung alter und neuer Aufgaben berathen und beschliessen. Diese Vereinigung trägt den Namen Katholische Aktion oder Ortskatholische Aktion oder Pfarrausschuss. Auf den Namen kommt es nicht an, wenn die Vereinigung nur die Aufgaben der Katholischen Aktion erfasst und erfüllt.
6. Die Leitung der Katholischen Aktion liegt in den Händen des Pfarrers. Es ist nicht seine Sache, dass alles selbst besorge; aber seine Sache ist es, zu sorgen, dass alles geschehe, was nöthig ist.
7. Eine wesentliche Aufgabe der Katholischen Aktion ist die Beeinflussung der öffentlichen Meinung in Sinn



katholischen Lebensauffassung und Lebensführung. Umgebungen in diesem Sinne sollen aber von grösseren Veranstaltungen durch die geeigneten Vereine, (Volksverein, Frauenbund, Arbeiterverein, Jugendverein) oder auch die Pfarrgemeindeversammlung erfolgen.

Ist der Pfarrer genöthigt, gegen öffentliche Missstände in der Gemeinde vorzugehen, so versichere er sich vor des Rückhalts an der Katholischen Aktion. Es ist nicht rathsam, dass er immer selbst den Vorstoss unternimmt. Dieser kann auch von der Gesamtheit der Vereine oder durch angesehenere, vertrauenswürdige Laien gemacht werden.

Misstände, die in einem grösseren Kreise von Familien herrschen, sollten nicht durch Beschlüsse der Landkapitel allein bekämpft werden, sondern durch die vereinigte Katholische Aktion des Bezirks. Laien müssen mit dem Klerus stehen. Dazu wären Bezirkstage oder lokale (kleine) Katholikentage zu empfehlen.

10. In grösseren Städten und für die Dekanate muss die Gründung von Arbeitsausschüssen ins Auge gefasst werden. Diese sind nothwendig zu grösserer Einheit im Kampfe gegen Schmutz und Schund, zur Förderung der katholischen Presse, zum Kampfe gegen Freidenkerthum und Feuerbestattung, zur Abwehr der Sektengefahr, zur Belebung des Eifers für alle Zweige des Karitas und der Kinderbetreuung.

11. Die oberste Leitung der Katholischen Aktion in der Diözese steht dem Bischof zu. Je nach Bedürfnis wird er in einzelnen Fällen besondere Weisungen geben oder die Diözesanleitungen der Vereine zu gemeinsamen Beratungen berufen.

12. Die Katholische Aktion muss also That und Leben werden. Die Arbeit ist da; die Mitarbeiter muss man sich suchen. Die Arbeit ist opfervoll, aber nothwendig und anhaltend.

So die so klar erfassten Richtlinien der Rottensberger Synode. Wir empfehlen sie unsren Vereinsleitungen zur besonderen Beachtung. Was da zum Schluss gesagt wird, die Kathol. Aktion müsse also That und Leben werden, spricht in kürzester Fassung aus, was wir bei jeder Gelegenheit betont haben.

Möchte man sich doch stets der Worte des heiligen spanischen Jesuiten G. Palau erinnern:

„Für eine gute Organisation arbeiten, heisst die Arbeit vervielfältigen.“

„Die vereinte Arbeit vieler heisst jeden Einzelnen verhundertfachen.“

„Ohne viel Volk gibt es keine Legion; ohne eine grosse Legion, gibt es, menschlich gesprochen, kein Heil.“

### Pflichten und Gelegenheiten der K. A.

In dem letzten seiner stets anregenden Monatshefte (für Nov.-Dez.) ermahnt Präsident Eibeck die Beamten und Mitglieder des Pennsylvania Staatszweigs, nicht in den Fehler zu verfallen, zu glauben, die Generalversammlung sei ja nun ein Ding der Vergangenheit, das man für abgethan erklären könne. Dieser Fehler werde so oft begangen und schade unserer Sache sehr.

Wir sollten dagegen stets die Thatsache im Auge behalten, dass eine Jahresversammlung in Wirklichkeit ein Familienrath sei, bestimmt, über Mittel und Wege zur Förderung des Wohls unserer grossen Familie, des C. V., zu berathen. „Es sollte ein Glaubenssatz unserer Mitglieder sein“, erklärt Hr. Eibeck, „dass sie verpflichtet sind, das bei diesen Zu-

sammenkünften entworfene Programm auch kräftig zu unterstützen und zu fördern.“

Der Präsident des Pennsylvania Staatszweigs legt hier den Finger auf eine unserer schwächsten Stellen: auf die Gepflogenheit unserer Mitglieder, nach gehabter Anstrengung in eine Art Winterschlaf zu verfallen. Nach Jahresfrist erkennt man dann erstaunt und beschämt, dass nichts unternommen und nichts ausgeführt wurde. Wenn es dann zur neuen Generalversammlung kommt, schüttelt man den Kopf, tuschelt unter einander und klagt die Beamten der Pflichtversäumnis an, gerade als ob diese den Karren allein zu ziehen oder vorwärts zu schieben vermöchten, wenn er auch noch so tief im Schlamm allgemeiner Gleichgültigkeit und Trägheit steckt.

Wie anders würde es am Ende eines Vereinsjahres aussehen um die Thätigkeit jedes unserer Verbände und die des C. V. selbst, wenn jedes Mitglied, jeder Verein, und jeder Vereinsbeamte bestrebt wäre, auch nur die eine oder andere Empfehlung unserer Generalversammlungen auszuführen.

Während man sich hoch empört über die von den Bolschewisten verübten Schändlichkeiten, und in „kräftigen Resolutionen“ seinen Abscheu davor nur zu gerne zum Ausdruck bringt, rührt man keinen Finger zur Bekämpfung aller jener Auswüchse im öffentlichen und privaten Leben unsres Landes, die den Zusammenbruch auch der amerikanischen Gesellschaft in Aussicht stellen. Weil die Gefahr in weiter Ferne zu stehen scheint, glaubt man ja einstweilen den Dingen unthätig zuschauen zu dürfen. Man könnte wissen, dass es in Amerika viele Hunderttausend physisch und seelisch verwahrloster Katholiken giebt, doch was kümmert das Leute, die blind sind gegen die Zeichen der Schlammfluth, die zunehmend höher steigt. Daher die vielen Fälle von Männern und Frauen, deren Eltern oder Grosseltern zu den Stützen ihrer Gemeinden zählten, während sie selbst zu jener unglücklichen „floating population“ gehören, die religionslos, heim- und heimathlos, vollständig wurzelocker, ohne Zusammenhang mit der Vergangenheit und ohne Zukunft dahin leben.

Wie viel vermöchte hier eine wohlgeordnete Kathol. Aktion zu leisten, jene unter dem Namen „Parish Welfare Work“ bekannte Thätigkeit, wie sie in St. Louis von Msgr. Jos. Wentker in der Maria-Hilf-Gemeinde eingeführt und auch in der St. Andreas-Gemeinde ausgeübt wird. Doch auch mit dieser Bewegung will es nicht recht vorwärts, vor allem deshalb, weil das Laienelement es an hingebender Liebe und Eifer fehlen lässt. Aus der Geschichte könnte man lernen, welche schwere Verantwortung jene auf sich laden, die, allen Anzeichen des nahenden Ungewitters zum Trotz, ihre Pflicht zu thun versäumen. Jede Revolution hat Unthätigkeit der sogenannten guten Elemente zur Voraussetzung. Nur weil sie träge und nachlässig sind im Kampf für die Sache Gottes, gelingt es jenen, die Unheil stiften, sich durchzusetzen. Daraus entsteht jedoch für jene, die es vernachlässigt zu kämpfen, grosse, unabwendbare Verantwortung. Wie sollten sie hoffen dürfen, gerechter Strafe zu entgehen?



### Thätige Vereine — und andere.

Anfangs November erhielten wir vom St. Bonifatius Verein zu New Haven, Conn., eine Missionsgabe (\$7.00), das Ergebnis einer "Penny-Kollekte", aufgenommen in dessen Oktober-Versammlung. Von den rund 1300 Vereinen, die dem C. V. angehören, betheiligen sich so wenige am Missionswerk, dass wir uns schämen würden die genaue Zahl anzugeben. Und doch handelt es sich vorzüglich um Unterstützung deutscher Missionare, auf Grund eines Beschlusses einer Generalversammlung des C. V., die sich bewusst war, dass die schwer heimgesuchten deutschsprachigen Gebiete Mitteleuropas nicht im Stande seien, jene ihrer Söhne und Töchter, die in den Missionen wirken, in ausgiebiger Weise zu unterstützen. Nun giebt es ja Vereine, deren Mitglieder sich besonders auf ihr Deutschthum versteifen und dem C. V. vorwerfen, er sei nicht mehr deutsch genug. Wir erinnern uns jedoch nicht, dass gerade diese Vereine unser Missionswerk besonders gefördert haben.

Der die Missionsgabe enthaltende Brief des Sekretärs des St. Bonifatius Vereins zu New Haven theilt uns ausserdem mit: "Unsere jungen Delegaten haben einen ungemein günstigen Eindruck von der Generalversammlung in Baltimore gewonnen. Sie sind daher jetzt voll des Eifers, für ihren Verein zu wirken und etwas zu leisten. Jetzt liegt es an den Alten", fügt dem Hr. Anton Doerr, Sekretär, hinzu, "sie aufzuklären, zu ermuntern und ihr Interesse wach zu erhalten."

Hr. Doerr bat uns daher, ihm 25 Jahresberichte der C. St. zu schicken, zur Vertheilung unter die Mitglieder des Vereins. Die Resolutionen der Generalversammlung zu Baltimore seien ja im Jahresbericht des Staatsverbandes Connecticut, der einem jeden Mitglied zugeschickt worden sei, abgedruckt worden.

Nicht einmal, sondern öfters im Jahre erreichen uns derartige Schreiben des St. Bonifatius Vereins, während wir von anderen Vereinen niemals hören, bis dann eines Tages die Nachricht anlangt, man habe beschlossen, den Verein aufzulösen, weil man vergeblich versucht habe, 'die jungen Leute dafür zu interessieren und auch der hochw. Hr. Pfarrer nicht zu bewegen gewesen sei, etwas für den Verein zu thun.'

Traurig, höchst traurig — d. h. die Blindheit jener, die die Schuld des Niedergangs überall anders suchen, als in der eigenen Unfähigkeit und der eigenen Unwilligkeit, Opfer zu bringen für die Sache der Kathol. Aktion.

### Kardinal Bertram's Schreiben an einen Distriktsverband.

Bereits im Novemberheft ward das von Kardinal Bertram an den HH. Hrn. Pfarrer Schiedel zu Sheboygen gerichtete Schreiben, bestimmt für den 2. Distriktsverband Wisconsin, erwähnt. Sicherlich wird man auch in weiteren Kreisen die so gütigen Mittheilungen Sr. Eminenz gerne lesen, gelangt doch darin das wohlwollende Interesse, das Kardinal Bertram unsrem Verbands entgegenbringt, erneut zum Ausdruck:

Breslau den 1. Okt. 1930.

Verehrter und lieber Herr Pfarrer!

Heute früh traf Ihr freundl. Brief v. 18. Septem. ein. Ich antworte postwendend, um zu bitten, der Tagung des Central-Vereins meinen herzlichen Gruss und Segenswunsch zu übermitteln. Ich achte die zielbewusste, ruhig von aller Polemik weitentfernte Wirksamkeit des Vereins, ich achte besonders seine karitative Arbeit, die weitblickend und ausdauernd ist; es ist für die Deutschen hier gerade vorbildlich, wie der Central-Verein die Bande katholischer Brüderlichkeit zu festigen weiss.

Im Memento vereint, grüsse herzlich.

A. Card. Bertram.

### Mitglied unsres Verbandes wird Lieutenant-Governor des Staates Minnesota.

Oeffters bereits wurde in diesen Blättern H. Henry Arens von Jordan in Minnesota genannt als Förderer der landwirthschaftlichen Genossenschaftsbewegung. Auf dem im Februar 1929 von der C. St. veranstalteten genossenschaftlichen Kursus hielt er, als erfahrener Genossenschaftler, eine für seine Sachkenntnis Zeugnis ablegende Ansprache.

Bisher bereits Mitglied des Senats der Legislatur des Staates Minnesota, ist Hr. Arens nun zum Lieutenant-Governor jenes grossen Gemeinwesens gewählt worden.

In Westfalen geboren, kam Hr. Arens als Jüngling nach Amerika. Durch seinen Vater mit der Raiffeisen- und Genossenschaftswesen vertraut, fand ihm nur zu bald die damalige Hilflosigkeit der Farmer Minnesotas auf. Als die ersten Milcher-Genossenschaften auf den Plan traten, betheiligte sich Hr. Arens sofort an diesen. So gelangte er zum Schluss zu einer führenden Rolle in der grossen Land o' Lakes Creameries Cooperative Association.

Darüber hat Hr. Arens das katholische Vereinswesen keineswegs vernachlässigt; er gehört dem St. Franciscus-Verein zu Jordan seit über 35 Jahren an und seit mehreren Jahren dem Vorstand des Staatsverbandes Minnesota. Auf der Ende September zu Winona abgehaltenen Generalversammlung jenes Verbandes betheiligte er sich lebhaft an der Ansprache über die gegenwärtige Lage der Landwirtschaft unseres Landes.

### Fortschritt der Missionsthätigkeit in Korea steht auf dem Spiel.

Korea ist unzweifelhaft eines der aussichtsreichsten Missionsgebiete der Gegenwart. Ein schlichte seiner Wesensart nach braves und religiös veranlagtes Volk, stellen die Koreaner den Widerstand der christlichen Religion nicht den Widerstand entgegen, den man bei vielen anderen Völkern beobachtet. Dazu herrscht verhältnismässige Stille in den Lande, während sonst die Welt von Unruhe und der Furcht drohender Ereignisse erfüllt ist. Doppelt traurig ist daher die Behinderung des Missionswerkes durch Mangel der nöthigen Geldmittel. Ein vom 28. Oktober d. J. datiertes Schreiben des hochw. Bischofs Bonifatius Sauer O. S. B., an die C. St. gerichtet, verräth, wie schwer gerade dieser Umstand die Missionare bedrückt:

"Aus beiliegender Chronik werden Sie ersehen, dass eigentlich sehr gut vorangeht, dass aber diese günstige Bewegung zu unserer hl. Kirche hin—der Protestantismus